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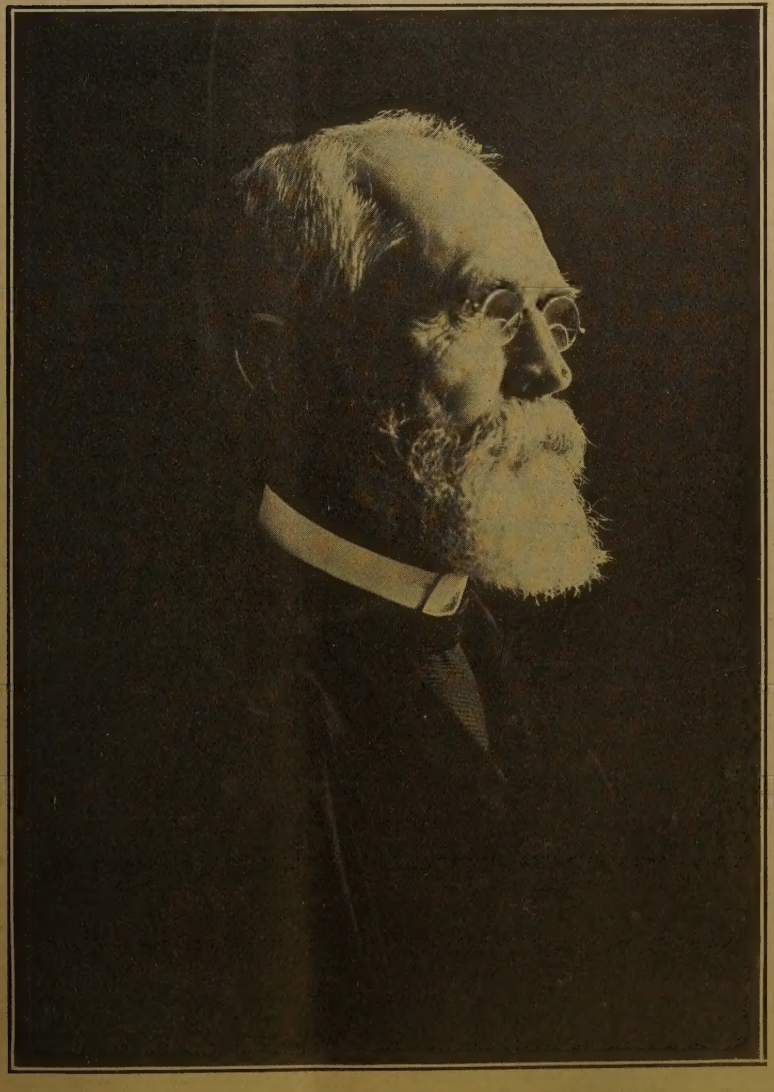
The Spirit of the DuBose Reunion

J. Wilmer Gresham.



DOCTOR DU BOSE.

"Sewanee to its votaries is a kind of Mecca, and it has its prophet—its living prophet—in Dr. W. P. DuBose, the Dean of its Theological Faculty, who is a real sage and seer."

These were the words of Dr. Sanday of Oxford several years ago in his "Life of Christ in Recent Research." So deeply interested was he both in the personality and surroundings of the author of "Soteriology" and "The Gospel in the Gospels" that he paused in the midst of his examination of the American author's work in the field of interpretation "to cast," as he said, "the writer's horoscope." He recalled meeting the doctor some ten years earlier under the hospitable roof of the editor of the Churchman. He remembered a delightful stroll along the lovely shores of Long Island. Even the doctor's ancestry and army life came in for a share of kindly interest. And finally, when Dr. Sanday reviewed his impressions he observed that he found in the doctor "a seer of the cultivated, quiet, homely kind, suggestive of the familiar lines of Wordsworth from the Poet's Epitaph:

> But who is this, with modest looks,
> And clad in homely russet brown?"

Then viewing the Doctor, so to speak, from within, another Wordsworthian line was recalled:

> "When with an eye made quiet
> by the power of harmony, and
> the deep power of joy,
>
> We see into the life of things."

It is well known that since Dr. Sanday's words were written Dr. DuBose's official mantle as Dean has fallen upon the shoulders of his successor, and the doctor has withdrawn from active service to the sequestered quiet of his home with his daughters at Fairmount, several miles from the scene of his former labors. No one will question, however, that the horoscope has been cast with wonderful accuracy,—and incidentally—to change the figure—Dr. Sanday has struck the keynote of the DuBose Reunion. But why

should the scholarly English reviewer pause in his delightful account of the Life of Christ in Recent Research to cast a contemporary's horoscope? And further, what is the significance of this DuBose Reunion, with its intimate conferences of visiting alumni, its thoughtful symposia, its deeply serious discussions, its heart-to-heart talks by the doctor to his old students? The answer to these questions is found in the doctor himself. When Dr. DuBose's profound originality as a Christological thinker has been duly appraised by judges competent to interpret him—like the Lady Margaret Professor; when his books in relation to each other and with reference to his whole thought have been quietly read, and his place as a student of Christology discriminatingly determined; there yet will remain a large tract of the influence of this remarkable man to be accounted for, with but a single term in which to express this hidden factor,—the term personality. This term, moreover, will be significant or negligible in the precise ratio of any inquirer's actual acquaintance with Sewanee's "sage, seer and prophet," as Dr. Sanday described him. It was the subconscious influence of this factor that led Dr. Sanday to devote pages to reminiscent impressions of the doctor himself, before reviewing the doctor's work. And the same subtle influence of the doctor's personality is diffused through every page of the Sanday review, giving what otherwise would be but an instructive critique the charm and fascination of a delightful appreciation.

So wonderfully interpretative is this of the DuBose Reunion that it may not be irrelevant to add a single sentence from the Lady Margaret Professor's appreciation in "The Gospel in the Gospels." "This Work," wrote Dr. Sanday, "is that of a serenely contemplative mind, a mind that has fixed a long and steady gaze upon its great theme until the outlines stood out luminous and clear. The writer of this book has had the whole of Christianity before him. Like Jacob at Peniel, he has wrestled with its meaning, not excitedly or passionately, but in the 'quietness of thought,' and his patience has had its reward."

With Dr. Sanday's impressions of Sewanee's "seer-prophet" in mind, it is instructive to read one of the many tributes of gratitude and affection sent by Bishops of the American Church, who, finding it impossible to attend the reunion, wrote their words of reverent admiration for the person and work of Dr. DuBose, to be read publicly some time during the reunion week. The Rev. Mercer G. Johnston, whose happy inspiration projected the reunion, kindly placed the DuBose correspondence in the hands of the writer, and the following letter is chosen from among the tributes of nearly fifty Bishops, not primarily because of the extraordinary intellectual gifts of the Bishop of Louisiana, nor because as a student of the philosophy of religion he has read and re-read all of the DuBose writings, but because he was among the very earliest of the doctor's students, and may be regarded as among the first of the doctor's interpreters.

"My dear brother," writes Bishop Sessums, "expressing my regret in not being present at the DuBose Reunion, I beg to send greetings, congratulating the brethren who will have the privilege of seeing and hearing Dr. DuBose again, and wishing for the reunion the happiest success. I cherish for Dr. DuBose abiding affection, reverence and admiration, earnestly sharing in the feeling of gratefulness so widely and so deeply entertained for his teaching. He is as much beloved for the beauty and power of his personality as he is honored for his rare spiritual genius; and the contribution which he has made to the thought of the Church is surely one of the greatest of our time. The reality of the salvation which comes to men in Christ, with the responsibility which it lays upon human nature, and the glory to which it can uplift that nature, pervades his message."

The selection of Bishop Sessums' tribute from a host of others would seem invidious but for its value in interpreting the spirit of the DuBose Reunion, which is the sole intention of this article. If that end has been accomplished it may not be irrelevant to glance briefly at the reunion itself as it is now taking place at Sewanee. To use Dr. Sanday's figure of the Mecca, a goodly company of priestly pilgrims are gathering at our Mountain Shrine from East and West and North and South. The Prophet has left his studious retreat, and is already in the midst of a throng of his disciples. The occasion is one of human, quite as much as of theological, interest. Picture a group of old students, taking their same old places in the same old Exegesis lecture room in St. Luke's Hall, with the dear doctor at his desk or table, his slight figure in one of its unconscious poses, his face aglow as he indicts Thayer's Lexicon "out of its own mouth" or rings the changes on *Metanoia!*

How seldom is it given human beings with the slightest semblance of reality to go through even the form of living their lives over again! How wonderful, then, when the college friends of long ago lure us into a conspiracy to do this very thing, and the good doctor, whom the whole world has since come to honor, is willing to join us in our little play! But of course the reunion means infinitely more than a reminiscence vitalized—consecrated memories re-enacted.

The doctor's last word will be his greatest word. His old students believe that the wisdom of the sage will be loftier—the vision of the seer clearer—the message of the prophet nobler—because of intervening time.

In his earlier years on the mountain, when first "his disciples came unto him," the doctor may have thought,—but it would have been very remotely,—of the printed page and published book as his medium of disclosure to the world of the truth as he saw it in Jesus. He recognized that the utterance of truth in and through a personal experience was the deep significance of the Incarnation; and Sewanee's training school for the ministry during the DuBose regime became distinctively inspirational in its character and genius. Herein lies the almost sacramental significance of the reunion. Before the world knew him through his writings "his disciples came unto him," and knew him as their Master and friend.

INSTEAD OF A "MIXER."

"Send us a mixer" is the request the Bishop usually receives from a vacant parish or mission. The word "mixer" does not denote, as at first glance it might be taken to, an agricultural implement for the mixing of food for live stock nor yet an apparatus for mingling the ingredients for bread or cake dough in a bake shop. It is used to describe a clergyman with social qualities—affable, tactful, democratic, full of the spirit of good fellowship and camaraderie. These would seem to be the chief qualifications for a successful minister as viewed by the average layman. These, in his judgment, apparently constitute the sine-qua-non, the indispensable equipment of an efficient rector of a parish, pastor of souls, preacher of the Word, Priest of the Church. Other qualifications sink into apparent insignificance beside this paramount requirement. Now that social qualities in the minister are important to his work no one in his right senses will deny. The stiff and ungenial or even shy and diffident clergyman is most seriously handicapped. And a parson without human sympathies is impossible as a pastor. But the pushing of these social qualifications to the fore-front to the point of minimizing, if not neglecting, higher and more spiritual qualifications, the putting of mere sociability as the paramount consideration in choosing a minister—this works disastrously and is a deterioration of the ministry itself and degrades the Church. It turns the parish into a social club and the minister into a mere leader of a social set. Demand creates and governs supply in the Church as truly as in the economic sphere. And this demand for "mixers" is subtly undermining the spiritual work and even character of the ministry.

It would be a great joy—I might add, a happy surprise—to the Bishop if one vacant church would send me a message like this: "Send us a man of God, a workman that needeth not to be ashamed, rightly dividing the word of truth, a fearless prophet and preacher of righteousness; a pastor who ministers to the sorrowing and afflicted, the consolations of God already realized in the depths of his own experience; who can comfort others with the same comfort wherewith he himself hath been comforted of God; a faithful shepherd who will seek out the lost and the strayed; a devoted priest who will minister to us in the things of God; a man learned, pious, and Godly. These qualifications being first secured, we should like him also to be a 'mixer.'"

It might be difficult, perhaps impossible, to meet all these demands in any one case. But, nevertheless, such a message would rejoice the Bishop's heart; for it would set an ideal for the Church and a standard for her clergy.—Bishop Charles D. Williams in the *Michigan Churchman.*

Rev. Warren H. Wilson, who has gained fame because of his work in building up country churches, is to attend the International Congress of Farm Women in Colorado Springs October 17th to 19th. He will bring an exhibit illustrating what the churches are attempting to do in creating interest in religious life among the rural people.

Dr. Wilson gave up a large work in New York to undertake this work in the country. The Women's Congress is the first gathering of the kind ever held, and is an outgrowth of the Roosevelt Farm Commission report. It is an offshoot of the International Dry-Farming Congress. Three members of the Roosevelt commission have announced their intention of attending. One session of the program will be given up to the discussion of school and Church influence on the farm.

We shall live to see airships pressed into the service of the Church for open-air gatherings. This seems to be the opinion of the Vicar of Selston, Notts., who on a recent Sunday preached from the roof of the church tower, while the choir led the singing from the roof of the church, the congregation being seated on the grass and the tombstones in the churchyard. The Vicar said it had been remarked that he would be preaching next from an airship, but more unlikely things than that might happen.

Life in an English Country Village

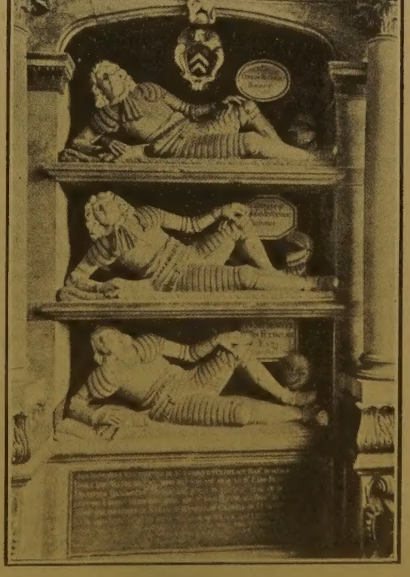
By Edith E. Foster.

Will it interest any of your readers, I wonder, to hear something of an English village of little over 200 inhabitants. Perhaps it will bring back to the memories of some of them the homes they left, before they went out into the world to seek their fortune, that elusive fortune from which the golden glamour gradually fades perhaps or which at any rate can rarely be won except by hard work.

Our little church, which will seat about 100, is visited by people from all parts of the world. France, Germany, Canada, United States, Australia, New Zealand, are all represented in the visitor's book, even though it is five miles from a railway station. It is of Norman date and has a fine east window, also (of which the inhabitants are not a little proud) some excellent examples of perpendicular stalls, each of which is provided with misereres, and all rudely carved with monkish designs. There are some beautiful brasses, the earliest in front of the altar is dated 1500. Also some wonderful monuments of the Fettiplace family, six figures in a reclining attitude, in an excellent state of preservation. These all visitors are brought to see and to read the quaint table of charities left by them for the benefit of Swinbrook parishioners. £5 ($25) per annum were left for six green coats to be given to six men of the parish. There is not much competition for this charity, although the green has become as dark as can be. In times past, it was light green, and intended to perpetuate the Fettiplace livery, but the trustees have allowed the color to darken according to the taste of the wearers.

There are six six-penny loaves to be given away every Sunday to six poor people. There has been considerable controversy over this charity recently, it being the custom to send children to fetch the loaf. The rule has now been enforced that the recipient must be present unless very reasonably prevented. Three pounds a year has been left to the vicar on condition that he preaches four sermons in the year of the nature of funeral sermons, bringing in the names of the donors. This money I think is very hardly earned, though, needless to say, the sermons are not of the old-fashioned funeral type and may be preached at any service. Besides these there are many other charities, apprentice, widows, two presentations to Christ's Hospital, Blue Coat School, London, Christmas clothing tickets and donations of money. If these charities were not very wisely ruled there would be much discontent over the administration, but thanks to a business like vicar and churchwardens this difficulty has disappeared to a vanishing point. There is a quaint epitaph in the church to one Sir Edmund Fettiplace, who died in 1613:

"Read and record rare Edmund Fettiplace,
A Knight most worthy of his rank and race,
Whose prudent manege in two happie reignes,
Whose publique service and whose prudent paines,
Whose zeal to God and towards ill severitie,
Whose temperance, whose justice, whose sinceritie,
Whose native mildness to both great and small,
Whose faith and love to friends, wife, children all,
In life and death made him beloved and dear
To God and menn and ever famous heer.
Blessed in Soule, in Bodie, Goods and Name
And plenteous plants by a most virtuous dame,
Who with his heir as to his worth still debtor,
Built him this tomb but in her heart a better."



THREE OF THE FETTIPLACE MONUMENTS.

In spite of the fact of the Fettiplaces being lords of the village for more than four centuries and that they have ceased to live here for less than one, there is hardly anything left beyond their charities and monuments to keep their memory green, there being no male descendant, and not one stone left upon another of their mansion, nothing, in fact, to mark the spot, though tradition gives it a place near the church. Remnants of their pleasure gardens may plainly be traced, also fish ponds, dog kennels, dairy and bee house, but nothing more. *Sic transit gloria mundi.* We must leave these days of past glories to come down to the present workaday village, which is typical of so many of the same size.

It is more or less like a large family and can be individually cared for. There is the comfort of knowing that no one can be utterly destitute in such a small place. The inhabitants mostly consist of agricultural laborers, with a sprinkling of masons and carpenters and a very busy blacksmith thrown in. Wages are low, twelve to fourteen shillings ($3.00 to $3.50) a week being usual, with overtime in the hay and harvest season, but in addition there is a cottage rent free and usually a good garden and the option of taking an allotment at five shillings ($1.25) a year. Living of course is very cheap and there are few temptations to run away with money, the one public house being the chief.

The chief festivities of the village are club days, which are usually held around about Whitsuntide. Different clubs meet at different villages, have a service in the church, then a dinner and afterwards keep high festival for the rest of the day. Merry-go-rounds, stalls, shows of all sorts help to make things gay. Unfortunately, a good deal of drinking goes on, but not nearly so much as in past days. I believe club day is by no means an unmixed blessing in a village, and this village has no regrets that it does not boast of one. Beside club days, there are hiring fairs or mops, which are held in the autumn when masters needing men and vice versa, meet at a convenient center and interview one another. Each craft is shown by mystic symbols recognized by master and man alike. Carters wearing whipcord in their hats, shepherds a bit of wool, cow men some cow's hair, and grooms a bit of sponge. When a satisfactory bargain has been struck the master gives the man a shilling; this is considered a bond not to be lightly broken.

After the business of the day is finished then the fun of the fair begins and the families flock in from all the villages round to enjoy it. Mothers and babies and all come, and one realizes how very little change they must have in their lives to make it seem worth while to travel

three or four miles on a hot, dusty day with the whole family in tow. Besides these general days of excitement there are in most villages, certainly in this, various parochial treats which are generally very much enjoyed, mothers' teas, children's teas, choir treats, etc., etc.

In a country place the summer is always full of hard work for the laborers, hay and harvest and garden, leaving them with little time on their hands, but in the winter there are long evenings to be accounted for. Nowadays there need be very few dull ones. Here there is a night school three evenings in the week, which all may attend, male and female, if they will, but as a rule it is patronized and regularly attended by a few only of the steadiest lads of the village. The county council provides evening classes in various subjects, cookery, bee-keeping, dressmaking, etc., if desired. There are also parochial meetings: Girls' Friendly Society, Church of England Men's Society, and so on. In this village, concerts are a great feature of the winter. There is usually one in October, one at Christmas, on Shrove Tuesday, and Easter Monday. They are entirely composed of village talent and all the village most thoroughly enters into the fun of the preparations. Practices are held at the vicarage or the school, which are always much enjoyed. Sometimes little plays are acted and it is wonderful how really well some of them act.

Occasionally the school children present a pantomime for our entertainment and I am sure no London audience enjoys Drury Lane more than our people do seeing their own youngsters transformed into elves and giant-killers. Wholesome enjoyment can do nothing but good; it brightens monotonous lives, quickens the intelligence and is altogether health-giving for all concerned.

The Decrease of Candidates for Holy Orders and Adequate Clerical Remuneration

Much has been said recently on two matters of vital importance to the Church, the decrease of candidates for the ministry, and the seemingly inadequate monthly stipend, which is all so many of our churches have to offer to the priest who comes to look after their spiritual welfare. The first subject bears directly upon the second in the opinion of many, who argue that the reason for the decrease in the number of men who give themselves for the Sacred Ministry of the Church is the small pay that they are offered, much smaller than they would receive in one of the professions. The complaint is also made that, in various parishes, the vestry is unable to procure the services of the man whom it is desired should be called by reason of the slender amount that they are prepared to offer.

Recently a vestryman in speaking of the task his parish was having in filling their pulpit, suddenly made vacant, said: "The congregation will have to be satisfied with a cheap man. They cannot expect to get another rector so able as Mr. Z.; the finances have fallen too low for that." And yet this is a prominent city church, well known in the community with untold possibilities for a tremendous work in the neighborhood in which it is situated. In still another church where a vacancy existed the vestry were in despair what to do to fill their pulpit, although they were prepared to pay a new rector the same amount as had been received by his predecessor. In arguing the matter among themselves, they determined that the departing priest had been built of that fiber that made him stand by his guns even though the pay was not quite adequate, whereas a stranger would, they thought, be loth to do this. When they extended their call they found that it would be necessary to considerably raise the emolument, although they had no means of knowing where the money was to come from. And yet, in neither of these instances would there have been any financial argument if even two-thirds of the parishioners had been doing their duty by the church.

The question of what is a proper salary for the clergyman, and how much it takes for him to live comfortably and honorably depends upon the conditions existing in the community in which he finds himself, but all will agree that the stipends of the parsons have not increased in the ratio of the advance of the cost of living. A Methodist clergyman in Los Angeles recently remarked that a minister could easily live on $1,200 a year, support a family and even own and operate an automobile. In the same city a priest of our own church tells us that $1,500 is essential, and suggests that the yearly stipend for single clergymen should be placed at a minimum of $1,200, and that of married clergymen at $1,500. Living in Los Angeles costs, it is said, at least twenty-five per cent less than in San Francisco and other Western cities, and the conditions would thus be seen to vary quite perceptibly.

It is this matter of remuneration which is given by some as being responsible for the less number of graduates from our theological schools this year than for some time past, as well as the call of other professions and the increasing opportunities for the young college man of today. We may also be allowed to venture the opinion that the fault lies, in large measure, in the fact that congregations are not sufficiently exhorted in regard to the call of the Sacred Ministry, and the youths of today in our Sunday schools and churches are not urged often enough to think upon the subject of setting themselves apart as chosen vessels of the Lord to work in His vineyard, and gather in souls to Him.

This decrease in candidates for the ministry, which, it is to be hoped, will be overcome, seems to be confined to the United States. The Church of England appears to have had an increase in the number of candidates. Canon Petit tells us that, in the present ecclesiastical year the figures for three out of the four Ember seasons were 537, as against 464 in the corresponding periods of last year. This advance, he adds, is "all the more noteworthy when we remember that the number for the whole of the last ecclesiastical year was itself well in advance of the average for the three preceding years, the figures then being 671 against 633." Canon Petit attributes this gratifying increase in the number of ordinands to the better vision that is now made for enabling desirable students to go to college. Generous churchpeople, recognizing the imperative need of an augmented clergy, have provided bursarships of varying value, which have made all the difference to men with a vocation to the priesthood but lacking adequate means to secure a training in some suitable college.

In a recent number of the *Southern Churchman* there appeared a letter written on this subject by the Rev. Alan Pressley Wilson of Lykens, Pa., which is so appropriate that we append it hereto:

"The close of the commencement season, showing a decided falling off in the number of candidates for the Sacred Ministry graduated, has revived the subject of the decrease of such candidates and the religious papers are beginning to ask why so few men are offering themselves for this work.

"I have read much on the subject, and thought more, and I am disappointed that no one within my circumscribed reading has advanced the reason that seems to me to be the cause of the decrease. In certain quarters it is assumed, and by some writers it is intimated, that the Sacred Ministry is a profession. From this as a premise the argument reaches a logical conclusion that cannot be refuted. This conclusion is to the effect that the average remuneration received is so low that those who would otherwise consider the work of the ministry are deterred from entering the ranks of those who 'preach * * * the unsearchable riches of Christ.' If the ministry is a profession and rightly classed with the learned professions for comparison, then we are right in saying that until the honorarium offered for a man's service is on a par with that to be derived from the practice of law, medicine, engineering, etc., we need not expect an increase in the number of those who offer themselves for this holy work.

"But is the Sacred Ministry a Profession? The Church, with Divine authority, teaches that it is a calling, and, as such, is far removed from any profession. We may do what lies in our power to persuade men to heed the call of God, but unless He has decreed that they should preach, we do Him and them a great injustice when we urge men to enter the ministry. That men who have answered the Divine call and given themselves to the work of preaching, should receive an adequate compensation for their services, is not denied; but the demand for salaries commensurate with those afforded by the professions is not in keeping with the sacredness of the office. The very nature of our work as servants of God precludes the necessity of insisting that we live extravagantly. If we have the honor of serving Him and our fellowman and have our moderate wants provided for, what need have we for higher emolument? To say that clergymen receive less than professional men (and even, as I have heard, state that we receive less than many clerks and artisans in our congregations), is to drag the Sacred Ministry down to the level of a 'trade.'

"I know that I will be pardoned if I speak personally. I am better acquainted with myself than with any other clergyman and to give my own experience will, I am sure, simply state what is frequently the case with other ministers. In entering the ministry I gave up a profession that would yield more than I am at present receiving and, in a clerical

position I held at one time, I did receive twice the salary my present stipend affords. Yet, while I am doing the work to which I am called, I would not for all tne world give up and return to a secular position with its comfortable remuneration. Like every man who has said, 'Here am I, send me,' I feel that although 'I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yet, woe is unto me, if I preach not the Gospel!' The attitude of St. Paul should ever be our example: would that we all felt as he did when he said, 'But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.'

"When we shall thus exalt the 'vocation wherewith we are called,' 'according to His own purpose and grace,' we will not need to make it so remunerative that many who are actuated by mercenary motives may be induced to decide on the ministry as a good way to make a living. Let us the rather spend our energies and strain every nerve to induce men to heed the call of God, assuring them that He who provides for the sparrows will take care of them."

A Pastoral Letter by Bishop Nichols

My Dear People:

Full of gratitude to God and to you is my happy home-coming. For all the freedom from ill in the "Journeyings oft" for the buoyant health to enjoy each day as it came and for the preservation from harm of the dear ones at home, for the wider vision from travel as for all the countless blessings of His merciful providence to mine and to me in our trip around the world the Heavenly Father's name be praised! And to you of the Diocese who planned this surprise for my twentieth anniversary in 1910 and made such bountiful provision for Mrs. Nichols and my daughter to enjoy it with me and so for me to enjoy it so completely with them, again with the actual experience of it all now outreaching anything that I could—and I doubt whether you could—anticipate in both pleasure and profit, I thank you from a feeling sounding the very depths of our now more than twenty-one years of association in my sacred office. And the group on the wharf, the many messages, the fragrance of the flowers that filled home and office and all the thought to speed our journey to our home have thrown a glow of welcome over every one of these first days with you again. And with the same thoughtful consideration that proffered the leave of absence and then extended it, the Standing Committee have not only acted most relievingly as the Ecclesiastical Authority, but they and the Archdeacon and one and all throughout the Diocese have studiously kept me immune from all Diocesan care, not to say current thought of things happening, so that, save in our common sorrow at the tragic though triumphant death of dear Mr. Marrack in the splendid promise for the ministry of his young manhood, and some sad changes in other homes, the period away has been one singularly adjusted to that fallow condition of heart and mind which is such a boon for recuperation in them, as for material fields.

A consideration which has had some solace with me in realizing that such a privilege had come to me to which on any ground of faithfulness or stewardship in duty I was no more entitled than many others of the clergy and laity in the Diocese, is the hope and purpose that out of it for the remaining years of my Episcopate I may be enabled to turn the office to higher account for the work. Your generous wherewithal ought at least to bring that return as an investment.

The passing through many lands and phases of world-life in circling the earth leaves one with complex impressions, for the analysis of which a life time is none too much. The film, so to speak, exposed to the moving scenes requires a long time for their full development. We are all prone to hasty generalizations and must not be took quick to draw our conclusions from what we see from a car window or take as snap-shots anywhere. Travelers' tales sometimes seem least accurate to those really best and most carefully informed about their topics. I venture to think, however, that there are some things clearly and conclusively determined by such an experience which may have a value of their own in our common hope and effort for Christ and the Church in the Diocese.

To visit Palestine and Syria, parts of that great peninsula of Arabia from which it has been noted came originally the three highest faiths and only universal religions of the world—Judaism, Christianity and Mohammedanism—is to be impressed anew with the profound truth of history that, as Carlyle has well put it, "The most important fact about any nation is its religion." We need to constantly remind ourselves of the taking this for granted in the Bible as essentially and fully as every part of the mighty ship must take for granted the most important fact about it which is that the whole ship floats. . The fundamental command in the Old Testament is *not* to have the one religion as contrasted with *no* religion, the one God as over against no God, but Thou shalt have no *other gods* before me. That is, your religion being the vital question, as a people, by common consent, and there being no manner of doubt that your main racial or individual trait is just that, you must keep it true. The same thing is exhibited in His underlying knowledge of mankind when our Lord gave that primary charge to His Apostles to "make disciples of all nations." As nations as well as individuals their discipleship was the determining trait, whether to Christ or some other one. It perhaps presents this old truth to us in local and present day appraisal to say that it amounts to this: In any bringing together of world notes of progress or hall marks of pure civilization, say as in our World's Fair, the highest awards of all would belong in the Department of Religion, if it were practicable, as it is not, to have such a Department judged, as history has judged, is everywhere judging and will judge it.

Next, if religion is the most important fact of any race or nation, the most critical test of the religion of any race or nation is the racial or national conscience. We may use of it the familiar term, "the public conscience." We do not need to go away from home to appreciate the menace there is to national welfare in any weakening or searing the public conscience. The citizen, to say nothing of the Christian, must be dense or deluded who does not know where it would ultimately land us, if for example, ordinary honesty should pass from being common to being uncommon in business or in politics. There is no such thing possible as a Conscienceless Christian Civilization. But even a cursory observer of life in that great Orient can see that it is showing signs and stirrings of new pulsations as if there were to be wider movement to act upon the maxim of one of its great sages, Lao Tsu, "Live in harmony with your age." And one can hardly fail to note on the distinctly positive side of all this both the dawning of a sense of *lack* of public conscience and, in some quarters at least, a groping for it. Egypt, Syria, Palestine, China, Japan, all in varying degrees and all conditions so formidable that they are the despair rather than the hope of many, seem to be in this process of self-discovery. In the instinct for constitutional reform which is in its earliest stages in Turkey and China, and in Russia, for example, there is well marked hunger for righteousness which has in it none other than a national beatitude for public conscience, if they will but know it. I cannot, of course, take time here to marshal the data for this or to follow these great world facts into several suggestive lines of treatment that appeal to a thoughtful student of them. Suffice it to say that contact with them has had the effect upon me of fanning a new enthusiasm for humanity, and not only that but also of kindling anew an earnest wish to try to pass that enthusiasm along to others and so to every one I can reach or influence in the Diocese. And my heart yearns to serve my clergy and Diocese as I have never served them before.

And one peculiarity of this enthusiasm is that somehow it seems different from the old familiar impulse to "push Church work." It is no mere conventional missionary motive warmed over. The map of mankind becomes vastly scaled up. Every ruined temple of past civilizations, every mosque and synagogue vocal today with human voices is visionful of opportunity because it proves when all is said and done in the generations of men that *the chief concern is religion*, however much any passing absorptions of any place or statesman or age or philosophers may obscure that. And if that religion has not dowered its people with public conscience its doom is sealed. And whatever elements of wholesome life it may have contained (and all the great religions in theory afford some) unless it creates and conserves a public conscience, in so far as it fails in that, it becomes decadent. Here is a thrilling conception of what Christ contributes to civilization, if his followers will once take it seriously and act upon it! The public conscience must be the final test of Christian civilization.

To catch the spirit of such a cause for Christianity and the Church is in itself invigorating and elevating. If I may coin an awkward but expressive word, it makes us *civilizationaries* just because we are missionaries. It helps us to become big-eyed, not short-sighted in outlook, we lose pettiness of self or sphere in the vision. And if you ask me how as clergy and laity of the Diocese we are practically to put ourselves more fully under the power of such an enthusiasm, I will venture to suggest two very definite ways:

First: We must all realize and deepen our call to *service* for our fellow man,

constrained by that so mystical and yet so convincing and precious power in the heart, which is Christ's gift to us, of love. That must be the deep down spur to service. Our credentials as Christians must show that we are trying to be of some use to our world wherever it may lie. The searching question for each of us is, where can I point my finger at any such service I am doing today?

And the next answer I would offer is that and above the personal service we can render to those with whom we come into direct relation, we must provide out of what God gives us, for proxy service to those who are out of range of our personal power or touch. That is our call to do our part in Christian civilization as as Orient needs it.

Let us of the clergy more faithfully carry into effect our purpose to set an example by ever more widely putting aside from our incomes stated regular amounts for this purpose. And let our laity supply the part that needs most strengthening in our offering systems, that of *self-apportionment*, back of all other steps and systems of Church apportionments, of what they ought to give, based upon careful estimates and percentages on their own initiative, as God has prospered them.

Public conscience among Christians in this one particular of loving service to our fellow men and of giving on principle to further it in all the earth would be a most practical and effective agency to quicken and maintain a healthy public conscience in all our civic as well as Church affairs. After all, public conscience is but the aggregate of private conscience. Let us take seriously this truth that the most important fact about any one of us is our personal religion, that it is the best justification of our place in modern civilization, the most pressing debt we owe to our age and ourselves, the very vitality to be fed by Sacrament and by Church. And the personal audit of that personal religion is itself an examination of the showing how far we are "making a conscience of our ways." This public conscience of the Christian community must shape that of the Christian nations as that of the Christian nations must shape that of the Christian civilization of the world, when the kingdoms of the world become the Kingdom of Christ.

Rejoicing to be with you again and praying that one and all may be blessed with high endeavor to share in this glorious opening of our century and our civilization for Christ,

I am, my dear people,

Yours very faithfully and affectionately,

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Some New Conditions in China for Christian Missions to Face

Shanghai has a Missionary Association that every now and then makes good "copy" for the local press. The last occasion—it was at the June meeting held annually at St. John's College—put Bishop Graves into the limelight.

Not, of course, in itself a fact worth recording, for leaders of the Church often find themselves so put whether they will or no; it was what the Bishop said, that not only aroused interest here but will with increasing insistence demand the attention of thoughtful Christian people everywhere.

The Christianizing of China is beginning to experience a new kind of opposition. Materialism, and a certain pseudo-philosophy that has appropriated the honorable name of rationalism, have at last found lodgment here and are challenging the missionaries. In Japan, as in India, I believe the gauntlet was thrown down half a generation ago, so that I have often wondered that the Chinese have so long escaped this in particular of the many perplexities thrown among them out of the West. Formerly the only intellectual opposition to Christianity came from the scholarly Confucionist class. The missionaries met it with arguments, oral and written, as skillful and scholarly as any in the annals of Christian warfare. These apologetics, together with the vastly more important practical methods by which the claims of Christ are made known, would probably be enough to win this whole huge empire if only we were assured of the same old China to work in.

A curious episode of last February well illustrates how ready the Church must be to change her tactics in a warfare that from age to age and from place to place is never precisely the same.

This poor, bedeviled land is infested with certain American patent medicine concerns; for its sins, I suppose, but that is another story. One of these had an agent who carried on his own account a side-line of "rationalism." In Chefoo he caused to be posted on the deadwalls here and there a crude adaptation by his interpreter of an old-fashioned attack on Christianity and its missionaries that had first appeared in the "R. P. A. Annual" (a "Rationalist" magazine) over the name of Sir Hiram Maxim.

This fulmination rang the changes on the old slanders, such as that the missionaries were secret agents of foreign powers, and had by violent methods obtained large sums of money; it further alleged that both Roman Catholicism and Protestantism were quite discredited and effete in their home lands; and closed with the announcement that a certain book had been published which showed the defects of these two forms of Christianity, and that anyone able to translate this book (!) might join the "English Rationalist Society."

A Chinese Roman Catholic missionary saw this precious effusion, and the upshot was the lodging of a complaint—the first of its kind ever made—against its perpetrator before the British Court in Shanghai, as having "publicly derided, mocked, and insulted the Christian religion, being a religion observed within China, contrary to Article 76 of the China and Corea Order in Council, 1904." It is obvious, of course, that similar treatment of Buddhism, Mohammedanism, or any other recognized religion of China, would have been equally offensive to British law. The Court properly refused to constitute itself a defender of Christianity, although Sir Hairland de Sansmarez, who occupied the bench, was not slow to voice his impatience with the folly of the defendant and the mendacity of his publications.

What seemed to the Crown Advocate the most serious feature of the case was "the approval by a foreigner—in a certain paragraph of the publication—"of the Boxers and their ways." The defendant was found guilty, but on account of his respectability and want of maliciousness was let off with costs and under bonds not to repeat the offense.

Now this affair, like all court proceedings, was published at length in the daily papers, more than six columns in three successive issues. Besides, it provoked, I don't know how many, open letters pro and con. It brought into momentary prominence a Shanghai society of "rationalists." It even drew from no less a man than Sir Hiram Maxim a "vindication" of his fellow champion of reason against the lying missionaries.

This last broadside seems to the writer an almost impossible thing for a man of scientific eminence to produce. It was much as if Colonel Ingersoll were to reappear and attempt to convert the intelligent world by the same arguments as won him a hearing in the last generation. Sir Hiram and these other "rationalists" appear to suppose that the way to attack the Bible is to harp on the historical inaccuracies and moral inconsistencies which the literal inspirationalists of forty years ago were compelled to defend or explain. What is even less to his credit, he upholds smaller men in using as sober arguments those stories concerning Christian Missions in Asia which scores of disinterested men with first-hand knowledge —newspaper correspondents, diplomats, travelers—have repeatedly branded as lies. Sir Hiram has never seen the outside of a Mission school or hospital, and probably does not know personally a single Mission worker.

To return to Bishop Graves. His paper before the Missionary Association was a statesmanlike and altogether temperate review of the conditions which Christian Missions must henceforth face, and a plea for more and more attention to the intellectual equipment necessary to facing this changing environment. A new apologetic in the Chinese language is called for, of the highest intellectual order. Both foreigners and Chinese students are bringing in spurious philosophers from the West. The first of such teachings to spread are just those that seem dangerous at home to the ultra-conservative,—to the man for whom all Christianity falls if it is possible to prove that the sun did not literally stand still for Joshua. Had these things come hither when they came to the West, we should naturally have met them in the same way as at home, according to the knowledge within us. Coming now, today, when China is the heir of wireless telegraphy, flying machines, Christian Science, and Pragmatism, these worn-out echoes of Ingersollism and Haeckelism must be made to compete with the broadest modern knowledge and the vision of our deepest and surest thinkers. Otherwise the work must be twice done.

As more of the educated class becomes Christian, it must be somehow spared

from having to make two stages on the road to a right understanding of Christianity and its sacred Book. It must be brought to feel at once in harmony with the most intellectual Christianity elsewhere, otherwise the new religion will be a stranger to the new culture. Unfortunately this means friction between different generations and schools of missionaries. There are still devout and earnest men to make use of a recently published book in Chinese in which the inspiration of the Bible is represented under the figure of a trumpet, with God in Heaven speaking at the mouthpiece and men on earth listening passively to the sounds from the inert brass. Such doctrine may satisfy the peasant, as it does a class in the West, but it will not catch the Westernized student and will only help to fix a needless gulf between groups of Chinese Christians.

The Bishop's address was received without dissent; an encouraging sign, for Shanghai missionaries are of almost every conceivable shade of denominationalism. It was also published in the *North China Daily News*, the leading paper of the Far East, which, like most of its local English contemporaries, is significantly friendly to missionary concerns.

Then began the letters. Shanghai is predominantly British, and everyone knows the ease and satisfaction with which our English cousins take up their pens and write to the editor over a "Pro Bono Publico" or "Sympatheticus." Hence we had first of all a long one from the president (or was it secretary?) of the Shanghai Rationalist Society, over his own name. He applauded the Bishop's frankness in acknowledging the failure of the missionary propaganda. He welcomed him as a *de facto* member of their society, and offered him the columns of their magazine—published in England—for anything he chose to write.

More letters followed, the last being a gentle word of confidence in the stability of Holy Writ from the hand of Rev. W. S. Moule, Archdeacon of Chekiang.

This is not a merely local matter. Everyone who follows the slow process of Christianizing the world—both "Christendom," Islam, and heathendom—must recognize the increasingly intellectual character of the conflict. Men are won by Christlike deeds—by the agencies of hospitals, schools, and ministering individuals. Islam, Hinduism and Buddhism can do, are beginning to do, the same deeds even though from less pure motives. Men are won by preaching to the heart. Non-Christian religions can also touch the emotions and the conscience, albeit not so deeply. The time is already at hand for the battle of the reason. Islam and Buddhism are challenging us as never before to show cause why the whole earth should be delivered into our hands. Supporting our philanthropy and goodwill, there must in the long run be an adequate philosophy, couched in terms to convince men with minds as keen as our own. I should be the last to depend on metaphysics alone; but what faith can hope to stand the test of the ages that is unable every day to render itself into reason for those who demand reason? —T. R. K., Shanghai, China, June 27, 1911..

BROTHERHOOD OF ST. ANDREW CONFERENCE AT SEATTLE, SEPT. 7-10.

The International Pacific Coast Conference, to be held in Seattle September 7th to 10th, 1911, will be addressed by prominent speakers from two continents. The Brotherhood of St. Andrew, under whose auspices the conference is to be held, has arranged a very strong program, with many able speakers, some of those who will take part being as follows:

The Rev. Herbert D. Gray, D. D., until recently head of St. Andrew's College at Bradfield, England; the Right Rev. Charles Scadding, D. D., Bishop of Oregon; the Rt. Rev. R. L. Paddock, Bishop of Eastern Oregon; the Rt. Rev. Frederick W. Keator, Bishop of Olympia; the very Rev. Dean Hicks, of All Saints' Cathedral, Spokane; Rev. C. C. Owen, of Vancouver, B. C.; William C. Sturgis, Ph. D., Dean of the College of Forestry at Colorado Springs, Colorado (an aggressive layman and one of the most powerful speakers at the last National Church convention at Cincinnati); C. M. Lovsted, a business man and National Council member of the Brotherhood of St. Andrew, from Honolulu; John M. Locke, and A. C. Newill, also business men and National Council members from New York City and Portland; Fred Irvine, a business man and member of the Dominion Council from Nelson, B. C., and G. Frank Shelby, Western traveling secretary of the Brotherhood, from Denver; a number of other prominent clergy and laymen from Canada and the Northwestern States, will also be present and take part.

The railroads and steamship companies have granted a special reduced rate of one and a third fare for the round trip, and from the large number of letters from persons expecting to be present a good attendance is already assured. Last year the conference was held at Portland, and the year prior at Vancouver, B. C.

An unique feature of this gathering will be the community system of living, as all the delegates will be cared for by the Seattle men at the dormitories and halls of the University of Washington and part of the building formerly erected for A. Y. P. E. All the delegates will dine together in one large hall during the conference. Saturday afternoon an excursion will be taken on Lake Washington, and Sunday many of the visiting bishops and clergy will preach in the Seattle churches.

For further information address G. Ward Kemp, Chairman Publicity Committee, 432 Burke Bldg., Seattle, Wash.

A meeting of the Executive Committee of the Brotherhood of St. Andrew of the San Francisco and Bay District was held on Monday, August 7th, at 8 p. m., Dr. Norman D. Kelley in the chair, eight members present. It was decided to send Mr. Otis Johnson as our delegate to the International Conference of the Brotherhood of the Pacific Coast, to be held in Seattle September 7-10. All delegates and friends of the Brotherhood attending this conference will be entertained at the expense of the Seattle Chapters, it being intended to live the community life during the time of conference. This plan was very successfully carried out by the Chicago Brotherhood convention some years ago. Among others who are likely to go to Seattle are the Rev. George Maxwell and one of his boys, Rev. Harold Kelley and James Wallace.

Missionary work maintained by Brotherhood men at Ocean View, Corte Madera, Livermore, St. Barnabas (Excelsior District), and other points is progressing favorably.

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From the Editor's Desk

Now that Reciprocity, as far as the United States is concerned, is a certainty it is to be hoped that the opposition to the measure in Canada will be overcome. Not only will the bonds of friendship between the two countries be strengthened by the passage of the Bill on the part of our neighbors, but it should prove to be equally beneficial to them as to us. Let us at least have a try at it; anything to lessen the high cost of living.

Taking the figures showing Sunday School membership as a guide the world would truly seem to be growing better. The statistics are encouraging, but there is much room for improvement. If we are correctly informed the United States has more than half the Sunday Schools and but little less than half the scholars of the world. The figures received show:

The grand total of Sunday Schools for the world, 285,842 schools and 27,888,479 members, of which the United States has 150,455 schools and 14,203,194 members.

There is a possibility that the Prince of Wales will visit Seattle, Portland, San Francisco and other Coast cities on the tour that is being planned for him for the near future. It may be that the trip will be postponed, but at this writing it seems likely that the young prince will undertake it. Fifty years ago the late King Edward, then Prince of Wales, made a tour of the British possessions and visited the United States, and it is said that it was his wish that his grandson, the present prince, should follow his lead in this regard.

There has been much discussion from time to time about the exchanging of pulpits between the clergy of our Church and ministers of other denominations, and also as to allowing them to take part in morning or evening prayer. The desire for some such license in this connection has frequently come from clergymen in the smaller towns whose limited environment throws them often into close comradeship with one or more of the other ministers. We note that in England there is quite a strong feeling about such matters as may be seen by the following taken from a London church paper:

"We learn, with satisfaction, that a remonstrance against the action of the Dean of Ely in allowing a dissenting preacher to read a lesson in the Cathedral on Coronation Day is being circulated among the clergy of the diocese. We trust that it will be extensively signed. So far, the Dean's action has served to stir up and accentuate party feeling rather than to promote unity, and we are not at all surprised at this result."

By reason of recent international legislation with Great Britain the relations between the two nations are more friendly than ever, and the way is paved for a joyous celebration of the one hundred years of peace to be made significant on December 24, 1914, the one hundredth anniversary of the Treaty of Ghent. The signing of this treaty marked the close of the War of 1812, and plans are being laid for a celebration to take the form of services of thanksgiving in the Churches and a demonstration which may be held on the Great Lakes, which would be convenient to Canada and the United States.

We note with interest that two hundred of the interurban cars of the Pacific Electric Company of Los Angeles are to be equipped with automatic newspaper vending machines. By placing a coin in the slot and pulling a lever it will thus be possible to procure a morning or evening daily at one's pleasure. It would be a mercy, if these contrivances could bring about the elimination of the "peanut butcher," as the news agent on local and overland trains is usually called. The constant hawking of various articles through the coaches has come to be a nuisance, especially if it has to be endured for days at a time.

The statement of real property and securities held by the Bishop of Sacramento as Corporation Sole printed in this issue shows the diocese to be in a most healthy condition, financially, considering its recent passing from a Missionary District and attaining independence. It would seem from the report that a truly wonderful showing has been made by Bishop Moreland during the twelve years of his Episcopate. The diocese owns very valuable property, has funds for the support of the Bishop amounting to $68,000, and is equipped with an Episcopal residence and a diocesan house. The work among the Missions seems to be progressing favorably, and the future surely looks bright for the new diocese in Northern California.

The announcement of the choice of the site for the Panama-Pacific Exposition seems to have stirred up the loyalty of the sons and daughters of California to such an extent that suggestions and schemes for the adornment and improvement of the fair are coming in so fast that the directors are having a hard time keeping track of them. Many of the plans are good, but the chief fact is that the interest of the public shows the tremendous importance which is attached to the exposition and the opening of the Panama Canal which it will celebrate. President Taft's promise to attend the ground breaking ceremonies, unless unforeseen obstacles arise to prevent, will give to the starting of so great an enterprise the importance in the eyes of the nation that it deserves.

The success of the Postal Savings Banks was almost instantaneous, and when it is taken into consideration that much less interest is paid depositors than in the private banks of our cities this seems little less than remarkable. The explanation is simple. It is founded upon a mistrust of banks by a certain percentage of the population. Many of the depositors of the Postal banks have taken their money from private receptacles, and from remote hiding places, knowing that it must be safe with the government. Others, who may have patronized other financial institutions to a certain extent, but always kept considerable coin in safe deposit vaults, are taking it from the latter and giving it into the keeping of Uncle Sam. Thus has the Postal Savings Bank passed from the experimental stage, is a tried and sure success and will soon be established in cities of the first class.

There are some charges on our desk. They come from National City, California, in the Diocese of Los Angeles. They are of gloomy portent, and this is their heading: "Violation of Statutes and Canons, a *reply* in the matter of the sale of properties of the parish of St. Matthew, National City, California, to the Rt. Rev. Joseph H. Johnson, D. D., Los Angeles, et al. from the Rev. William Bollard, National City, California. Forbidden to preach the gospel in the Diocese of Los Angeles is the decree of the Bishop against the writer for his defending his parish church. For the facts of the case read the within records."

We have read the "within records, which, for the purposes of enlightening the uninitiated in this unfortunate matter are rather involved and certainly incomplete.

The Bishop of Los Angeles has acted in this connection, and of the merits of the case we can, simply by reason of this "*reply*," have no concern. The point which has come to mind, however, is the familiarity attached to the name of Mr. Bollard. Was there not a gentleman of similar cognomen in charge of a church in a missionary district of our state, and did we not hear of some accusations at that time?

Are any of the clergy in the habit of marrying divorced persons under circumstances other than provided for by the canons, that such a stir has been made about this Astor-Force alliance? The Church does not countenance divorce in all its abuses as it is practiced today to the shame of our American civilization. She has ever frowned upon it. There should be no question at all of the refusal of any ordained priest of the Church to join in holy wedlock John Jacob Astor and Madeline Talmage Force. It ought to be a matter well understood by the entire country that when in defiance of God's holy ordinance a wedding of this kind is proposed, and the parties even intend to evade the dictum of the court to bring it about, that the Protestant Episcopal Church with all the strength it can muster sets itself against and refuses absolutely to allow it. When such matters are understood there is no purpose gained, save one of notoriety by discussing them.

Then we read that Nat Goodwin defends Mr. Astor in his proposed step. Let us see how many of the actor's former wives are yet living? Is there not a reason for his defense?

In missionary work among rough men, whether they were born rough or became so through their surroundings or occupations as is very often the case, one of the first things that is frequently necessary to obtain their good will, and to take them away from the evil influences that may beset them, is to produce a substitute for the saloon. A well-known lay-missionary named Jones who started a wonderful work in the slums of Boston was very fond of telling of his "three penny lunch," the great inducement held out to the wage-earner as against the "free lunch" of the public bar-room, and of describing of how through thus satisfying the inner man with food and temperate drink, he could often reach the soul and save it.

In substitutes for the saloon such as these, smoking and card playing are usually not tabooed, and indeed we know of city rectors who have not hesitated to propose a game of whist at a church function for those of the assembly who consider themselves too old to join in the dance of the youngsters. In connection

with these observations the following extracted from a Methodist publication, and referring to the jurisdiction of our great missionary, Bishop Rowe, will be of interest:

"Among the most aggressive churches in Alaska is the Episcopal. It has many stations and some circuits, with a number of hospitals. There are quite a number of 'priests,' as they call their pastors, and several women who are in profession the same as our own deaconesses. They work in many out-of-the-way places, isolated, far from kindred spirits. I cannot approve of some things that obtain in their method of Christian expression, yet I have come to have a higher regard for that church than ever, for only the Spirit of God can prompt them to work where some do; yet an instance is known where the men were invited to remain after service to a smoker! At Cordova this church maintains a reading room with card tables for whist and furnishes tobacco and pipes to its patrons. Yet I have enjoyed high spiritual conversation with the pastor of this place while I have been repeatedly his guest! And the men of Cordova say, the 'Red Dragon,' as this reading room is called, is a great blessing to them, giving them some place other than a saloon in which to spend idle time.

"This leads to the concluding thought. The writer has put in substance this question to an hundred or more prospectors and miners: 'What, in your opinion, is the greatest need you have felt that you think the church can supply?' and the reply has been unanimous, 'A place of clean resort, away from the saloon.' "

Two young lads were arrested by the police of San Francisco not long since on a charge of burglary. They were mere schoolboys, neither being older than fifteen years. In the pocket of one of them was found a loaded revolver, and there was no question but that they had gone about the commission of the crime in the manner of professional housebreakers. The day following the apprehension of the lads a morning publication appeared with the report that the young burglars had been caught red-handed, that they had had a small arsenal concealed about them, and that they were equipped with a full kit of burglars' tools. Among the things mentioned as having been in the possession of the boys were a jimmy, a black-jack, two pistols, a knife and many other articles. These, save one revolver, were, according to the officers, mere figments of the imagination of the reporter who wrote the story. The writer of that article might have made criminals of those youngsters. They may not have been bad lads at heart. They may have been reading fiery literature of a cheap type. They may have seen too much crime depicted at the moving picture shows. Their arrest might have been a lesson to them. Through it they might have discovered the enormity of their miss-step, and by means of wise court direction and discipline they might have grown up to be good, law-abiding citizens of the community.

It is the publicity that will hurt them. It is the calling to the attention of the public, to their companions at school, to their playmates of the neighborhood, that they are thieves, that will give them a stigma they may never be able to overcome. Publicity and exaggeration has brought them a tremendous handicap in life.

Little boys, especially if they have not had the right influences at home, frequently do wrong things out of sheer bravado or ignorance. They should be given another chance. Their disgrace should not be published to the world, and above all in lured form. "Once a crook, always a crook" is not a true maxim. In talking of this matter a man of wide experience with children said recently: "If little things that I did in the ignorance of my youth had been spread broadcast and published in the public press I would now be either in the penitentiary or dead."

To make a hero of the boy offender tempts him to do it again. To publish his misdeeds where other boys of his age can see, makes some want to follow in his footsteps. To put upon the young lad the earmarks of a thief in his youth and degrade him among his fellows takes the heart out of him, and gives a chance for the "don't care" spirit to have full sway. Lend him a helping hand; give him another chance; shield him from the scoffs of a misunderstanding world until he has had an opportunity to prove himself.

Nevada is making good use of her convicts by putting about fifty per cent of them to work building the public highways. The project is still in the experimental stage, but the plan surely seems a good one. The *Nevada Churchman* thus describes the manner in which the work is conducted:

"A camp has been established in Washoe valley, where a number of prisoners are beginning the construction of a road from Carson to Reno. Preparatory to this, the road on the west side of Washoe Lake was cleaned up and repaired. Now the force is engaged in building a first class road on the east side of the lake. Grading is being done, and a couple of quarries have been opened up to supply the surface stone. Prison guards are at work with the men, but they are unarmed. Only two attempts to escape have been made, one of which was successful. The men are well fed, and already show, in health and temper, the good effect of outside employment. Other parties of prisoners are at work at the prison farm and on other roads nearby. This work is profitable to the state, and deserves the commendation of citizens. But it deserves support more because of the good effect it has on the men than for any profit there may be in it for the state. If we are ever to solve our penitentiary problem, prisoners must grow to feel that they are looked upon as men, and that the face of respectable society is not turned away from them as utterly undeserving of sympathy and a 'chance to make good.' "

The *Christian Work and Evangelist* in a recent issue asks and almost answers affirmatively the question as to whether William Howard Taft is to be named with Washington and Lincoln, as ranking with them in greatness in the roll of the Presidents of the United States. Th arbitration treaty with England and the reciprocity measure are given as the cau es for placing the chief executive in t is most distinguished company and in t us advancing him to a foremost place in the list of the world's greatest men. We quote from the above mentioned publication as follows:

"An one who has watched Mr. Taft's progre s during the last two years cannot have failed to have observed not only his expanding powers, but his growing grasp upon what are the commanding and inevitable questions of our day. The one inevitable and compelling problem of our time is the new international relationships. Anyone who has watched the press of the world for ten years has observed how this question has spread from page to page, until today it is the outstanding news of all journals, even in Germany. A new international consciousness is being born. It is stirring in the heart of all the nations. Many prophets, statesmen, editors, teachers and business men have seen this. Mr. Taft was the first President of the United States, perhaps the first ruler of any nation, to see it, and suddenly rose from the routine of presidential duties to become the spokesman and leader of the nations in their new progress toward unity. It was greatness to see that this was the one commanding question of the day. But it was even more a mark of high capacity for leadership that he should point out the way to the nations. He did so by a declaration that went around the world as an electric wave of joy—that the time had come for nations to include all their disputes in arbitration treaties, even those including vital honor and territory. The immediate response to this remark from the two great Anglo-Saxon nations shows how ready the people are, how far they have gone."

In this same connection Andrew Carnegie said:

"President Taft was the first among rulers to unfurl the banner of unrestricted international judicial arbitration of all disputes, and thousands of years hence his will be one of the few names posterity will still preserve as the man of our century or all centuries who did most to banish the last, but the foulest, blot upon our so-called civilization, provided he stands, as Lincoln did, devoted to the cause he has made his own, of which the writer entertains no shadow of doubt."

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The Panama-Pacific Exposition

A wonderful scenic site along the shores of San Francisco bay and including the beautifully cultivated Golden Gate park has been chosen for the great Panama-Pacific International Exposition which is to be held in the Pacific Coast metropolis in 1915. The happy selection of the board of directors, pleasing as it is to all classes of people, and best adapted to the project of permanently adorning the city, deserves to be heralded forth so that the universe may know just what to expect from the Western country in this its first great world-wide project.

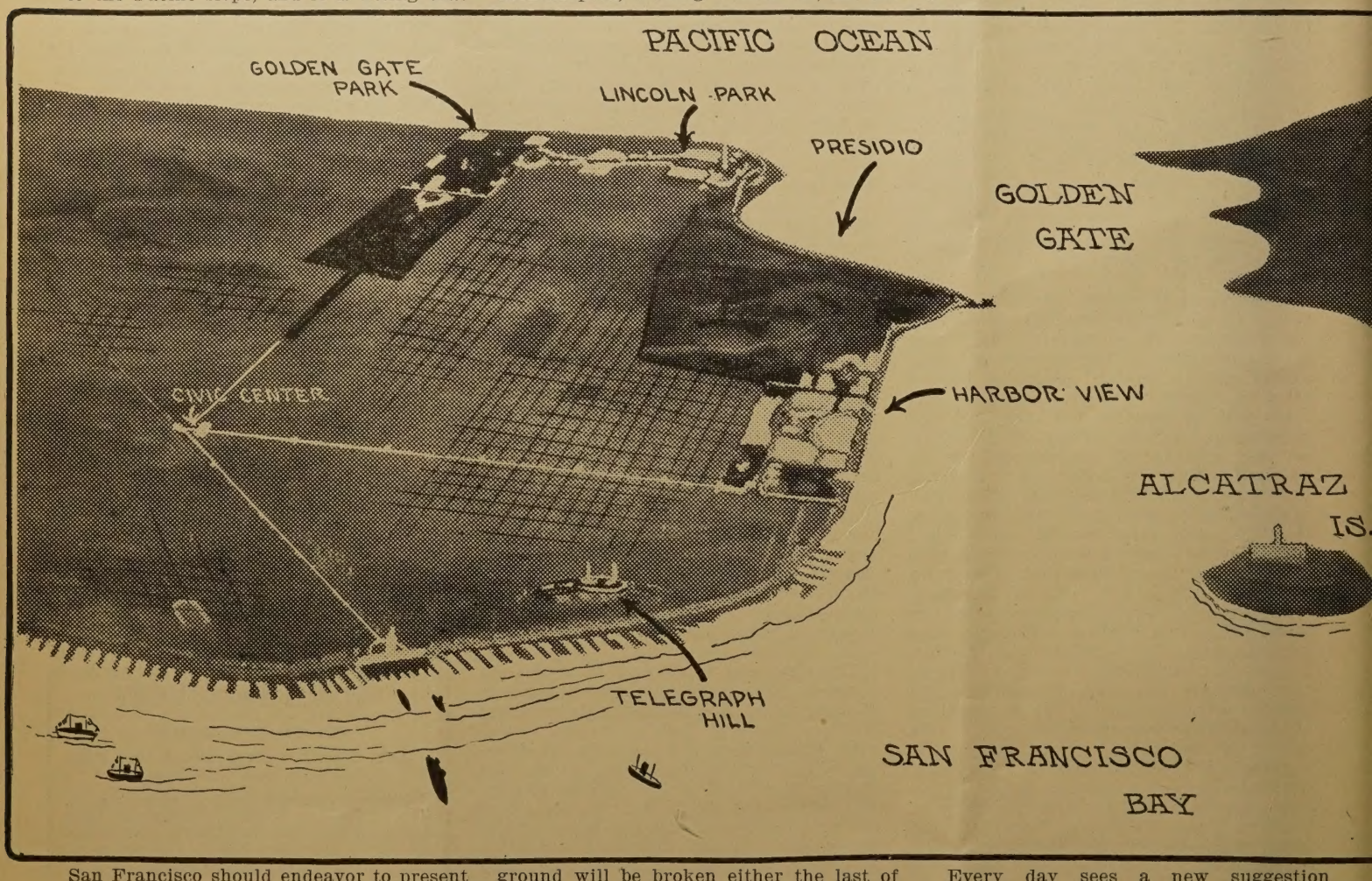
The opening of the Panama Canal, the greatest engineering achievement in history, will turn the attention of the world to the Pacific slope, and it is fitting that San Francisco should endeavor to present the most elaborate and colossal fair that has ever been held. The first step in the building of this immense exposition was naturally the choosing of a suitable location. San Francisco presented, through her citizens, three sites, any one of which might well have been selected, and all of which had their own attractive features. The directors of the Panama-Pacific Exposition Company, upon whom the duty of making proper choice fell, were themselves divided in their opinions, some favoring one place and others another. Each expressed his preference, and for a while it looked as though there would be a deadlock.

The people of the city, and the country at large, began to grow anxious, but the men upon whose shoulders the responsibility lay realized the importance of their position, and strove to come to an amicable agreement. The chief point to be decided was whether the exposition was to be held at Golden Gate park, where the Mid-Winter fair of 1894 took place and which offered the advantages of accessibility and public ownership of lands; or Harbor View, which would permit of an adequate naval display and would allow of the landing of suburbanites by boat right at the exposition grounds.

When the report of a special committee was heard on July 25th, and the new scheme of including both locations in one great site was broached, the directors were so taken with the immense possibilities of the plan that they all voted unanimously in its favor, and in consequence the mammoth project, which has now been adopted, is being worked out, and the ground will be broken either the last of October or the first of November.

By the selection now made the whole city will breathe the spirit of the fair. It will be all around and in the town. Passengers on ferry boats coming across the bay will be able to see the exposition, and travelers through the Panama Canal will catch their first glimpse of it as they sail out of the Pacific Ocean through the Golden Gate. The main entrance to the fair will be at Harbor View. Here, too, will be the night life, the concessions, the aquatic park, the naval display, and chief amusement features. Connecting Harbor View with Golden Gate and Lincoln parks will be a scenic boulevard skirting the bay and extending through the Presidio military reservation, where the army features will occur. At Golden Gate park are to be placed many of the permanent buildings, museums, art galleries, etc., as well as a large starium for races and Japanese and Chinese gardens. At Lincoln park and along the highway adjoining will be the exhibits of the various states and the counties of California, and at the junction of Market street and Van Ness avenue in the heart of the city, there is to be a civic center, where an opera house and convention hall will be constructed.

Telegraph hill, overlooking the bay, will be beautified and terraced, and the plan is to erect thereon the largest wireless telegraph station in the world. The great boulevard will commence at the hill and extend with little grade around to Golden Gate park, connecting the different links in the exposition chain. The project also includes the building of a railroad flanking the boulevard, and this will be the main line to all parts of the fair. The transportation facilities for this combination site are of the best, and in every way the plans have been worked out for the greatest convenience and pleasure of tnose who will attend.



Every day sees a new suggestion brought forward by some enthusiast, anxious for the success of the project. Many of these are novel and original, and some will no doubt be adopted. It seems certain that the Orient and Mexico will play an important part in the fair, as well as the several South American Republics, and every country in the world is expected to furnish attractive exhibits.

We learn that many are already laying plans to attend. There will undoubtedly be many conventions held in San Francisco during the exposition year as numerous secular and church organizations are making arrangements to that end. The metropolis by the Golden Gate is noted for her hospitality. She has among the finest hotels, churches, residences and stores in the country and her hands are ever extended in welcome to the universe.

The Eighth Missionary Department

PROGRAM FOR COUNCIL MEETING OF THE EIGHTH MISSIONARY DEPT. TO BE HELD AT SACRAMENTO, OCT. 25-29.

The annual Council of the Eighth Missionary Department will be held at Sacramento, California, October 25-29. A most interesting and important program has been arranged and there are many matters of general interest to be discussed.

As the business and conference sessions are most especially for the careful discussion of questions of Church extension rather than popular meetings, they will be open to all clergymen and laymen resident within the Eighth Department, whether elected delegates to the Council or not.

The evening sessions will be open to everyone.

The informal opening of the Council will take the form of an illustrated lecture to be conducted by Bishop Scadding of Oregon on Wednesday evening, October 25. The Bishop will illustrate the history of the American Church, its beginnings and its missionary triumphs, by a beautiful collection of lantern slides. The remainder of the program as thus far determined is as follows:

Thursday, October 26.

1.—9:30 A. M.: Formal opening in St. Paul's Church. Celebrant, the Bishop of the Diocese. Sermon, by the President of the Council, Rt. Rev. W. F. Nichols, D. D., on "The Department Vision for the Coming Year."

2.—11 A. M.: Organization. Report of Department Secretary.

3.—12:25 P. M.: Intercessions for the growth of the missionary spirit within the Department. 12:30 P. M.: Recess.

4.—2:30 P. M.: Business session. Election of a Department Secretary.

5.—3:30 P. M.: Conference session. Ten minute reports from all the fields represented, presented by the Bishop or Archdeacon.

6.—5:25 P. M.: Intercessions for the work within the Department.

Thursday Evening, October 26.

7.—7:30 P. M.: The dinner for men.

(1) Address by George Gordon King of New York. Subject, "What use is the American Christian making of his spiritual privileges and opportunities?"

(2) Address by W. R. Stirling of Chicago. Subject, "Business methods applied to a man's task."

(3) Address by John W. Wood of New York. Subject, "The blessing to a parish of a liberal missionary policy."

(4) Address by R. M. J. Armstrong of San Francisco. Subject, "What are the laymen of the Pacific Coast to do about it?"

Other addresses from visiting laymen may be expected.

Friday, October 27.

8.—7:30 A. M.: Holy Communion.

9.—9:30 A. M.: Business session.

10.—10:00 A. M.: The Ministry of Laymen. Many phases of this vital subject will be presented by leading laymen from the East and our own Department.

11.—12:25 P. M.: Intercessions. 12:30 P. M.: Recess.

12.—2:30 P. M.: Conference on Sunday Schools and Religious training for children. Subjects and speakers to be arranged by the diocesan Sunday School Commissions.

Friday Evening, October 27.

13.—8:00 P. M.: Public Conference on Christian Education, subjects and speakers to be arranged by the National Board of Religious Education.

Saturday, October 28.

14.—7:30 A. M.: Holy Communion.

15.—9:30 A. M.: Business session.

16.—10:00 A. M.: How to organize a parish for effective missionary support. Addresses, by speakers to be selected.

(1) The Missionary Committee (10 minutes).

(2) The Every Member Canvass (10 minutes).

(3) The Weekly Offering (10 minutes).

Discussion and questions.

17.—12:25 P. M.: Intercessions. 12:30 P. M.: Recess.

18.—2:30 P. M.: Special Department problems; work in city slums, rural missions, among seamen, Indians, negroes and Orientals.

19.—4:30 P. M.: Final business session.

Sunday, October 29.

20.—8:00 A. M.: Celebration of Holy Communion in all churches.

21.—11:00 A. M.: Morning service in all churches; preachers, the Bishop and visiting clergy.

22.—3:00 P. M.: Sunday School mass meeting. Addresses by the Bishops of Alaska, East Oregon, Arizona and Nevada.

23.—8:00 P. M.: Closing service in St. Paul's Church. Subject, "The Church's Message to the World."

(1) "Social Conditions at Home," by the Bishop of Utah.

(2) "The Call of the Great City," by the Bishop of Los Angeles.

(3) "The Empire of the West," by the Bishop of Olympia.

(4) "The Challenge of the World's Need," by the Bishop of California.

DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

Bishop Johnson is East and will be till October.

The summer is on and news is scarce, save for possible mention of vacations, exchanges, and promises for the future.

Rev. Henry Quimby of St. Luke's, Monrovia, is East on a vacation, and Rev. B. J. Darneille of Oxnard is taking his services for him.

According to the last treasurer's report, eighteen parishes and missions in the diocese have completed (in five instances more than completed) their general missions apportionment.

Rev. Alfred Fletcher, rector of Holy Trinity, Covina, where a beautiful new church has been built, promises a "red-hot campaign" for the fall.

Rev. G. M. Idleman of Imperial Valley is in charge of St. Andrew's Mission, Los Angeles, during August and September. It is rumored St. Andrew's is to move farther to the southwest, out near the new Manual Arts High School, a rapidly growing section of the city that will never cease growing until it becomes a million in population—and then not.

St. Paul's, Pomona, has given more, relatively, to general missions than any other parish in the diocese, with the exception of All Saints' Church, Pasadena. Its regular apportionment up to September 1, 1911, is $109. Its ideal or special apportionment is $54.50 in addition—a total of $163.50. To date it has given $185.20 and before the year is up will give probably $10 more. St. Paul's is also building a new parish house, to be occupied about October 1st. Nothing like blowing one's own horn. It is not quite the most fitting thing to do, perhaps, but is rather gratifying to do so.

Rev. A. W. N. Porter, in charge of St James' Mission, Los Angeles, which gives promise of becoming in the near future, perhaps, the strongest parish in the city—at least one of them—reports everything progressing steadily. The attendance is remarkable at services, the church being crowded to the doors Sunday after Sunday, having to borrow chairs. Twelve more pews have been bought, but still standing room is at a premium. It sounds like the state affairs at the theater—and pray, why not?

It is not known what will happen in the fall. Nothing is definitely settled regarding the new church location, but it is expected it will be in the finest residential district in Los Angeles, on Wilshire Boulevard. Everyone is enthusiastic and the report is they give the priest in charge everything he wants, even to the extent of sending him to Seattle in September as a delegate to the Brotherhood of St. Andrew convention.

This is like a fresh breeze blowing from virgin or renewed interest in the work.

The Harvard School, recently acquired by the Bishop of the diocese, has issued a beautiful catalogue for the year 1911-1912. In it it says:

"Bishop Johnson has been interested in the school from its foundation in 1900. In this year, 1911, he has consented to take an active part in its corporation, to lend his great experience in formulating the rules of the corporate body, and to become its president, thus still furthering his great purpose of establishing permanently a boys' school of the highest grade in all the great cities of his diocese.

In the future then, the school will be under the care of that strongly organized body of Christian people, the Episcopal Church, and can look with assurance and steadfastness down the ages.

While the school will be under the auspices of the Episcopal Church, and its policy distinctively Christian, nevertheless religious people of every name may be assured that the traditional convictions of their children will be respected and every privilege necessary to the practice of their religion will be accorded them.

The trustees of the Harvard School upon the Emery foundation are as follows Rt. Rev. J. H. Johnson, D. D., S. T. D., Lieut. Gen. Adna R. Chaffee, J. M. Elliott, Andrew M. Chaffey, Wesley Clark, Dr. Walter J. Barlow, James Slauson, J. B. Miller, Dr. A. L. Macleish, Hugh C. Stewart, Howard E. Huntington, Charles H. Toll, Shirley C. Ward, J. O. Downing, T. B. Brown, Sayre Macneil, Rev. C. H. Hibbard, D. D., Rev. W. F. Hubbard, Rev. Robert Goodin.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

Bishop Scadding spent a portion of the month on a missionary tour of Coos and Curry counties.

The first conference of the Willamette Valley and Mid-Coast district was held at Newport July 29th to August 1st.

The session opened with a celebration of the holy communion, and an address by the Bishop on the aim and object of the gathering. The cornerstone of the new church was laid Saturday afternoon, and an address was made by Rev. P. K. Hammond. The church was filled at both services Sunday, when Bishop Scadding preached in the morning, and Rev. Barr G. Lee at night. In the afternoon an out-of-door service was held on the beach at Nive Creek, and brief addresses were delivered by Bishop Scadding and Archdeacon Chambers.

More than 900 excursionists were on the beach, and 200 of them joined in the service.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop

The bishop and committee on entertainment of the Eighth Department Council to be held in Sacramento October 25 to 29, have appointed Rev. D. E. Holt special agent of the diocese to collect a hospitality fund for defraying the expense of entertaining the Council.

Rev. John Barrett of Fort Bragg has been unanimously elected rector of the Church of the Ascension, Vallejo, Cal. Mr. Barrett has accomplished a very successful work in Fort Bragg, where a beautiful $5,000 church was opened for service this spring.

The Diocese of Sacramento is in excellent condition, Lakeport being the only place vacant where a resident priest has been supported. The bishop and Board of Missions are looking for a missionary to send to the Klamath Indians at a stipend of $1,200. Marysville is the only vacant parish and the vestry plan to call a rector before October 1st. The bishop as Corporation Sole has lately secured valuable land in Quincy and Portola, in Plumas County, new points opened up by the Western Pacific Railway. Rev. D. E. Holt is doing successful missionary work in that region.

The Bishop takes pleasure in submitting to officers of the diocese a statement of real property and securities held by him as Corporation Sole for the benefit of the diocese, and of conditions governing the same, on July 1st, 1911.

When the present Bishop came to Sacramento, the diocese owned no property. It is now possessor of parcels, in and about Sacramento, valued conservatively as follows:

Lots M and N, 26 and 27, land	$ 50,000.00
Improvements, including Episcopal residence ($10,000), Cathedral House ($40,000), Trinity Pro-Cathedral ($3,000), Deanery ($3,000), four other houses ($8,000), total	64,000.00
Land and residence, 620 P St.	5,000.00
Land, corner 8th and U	3,500.00
Japanese Mission House, with land	6,000.00
"Squirrel Inn" lodging house, 224 J St. (cost June 1, 1911)	21,000.00
Home of Merciful Saviour, land and buildings	10,000.00
East Sacramento lots	1,200.00
North Sacramento acres, our equity	370.00
Smith Tract acres	6,000.00
	$167,070.00

Upon the above are the following liens and debts in course of liquidation:

Bills for repainting 2624 M St.	$ 158.00
Remodeling rectory	450.00
Street improvements, 27th St.	1,000.00
Alley improvements, 620 P St.	72.96
Mortgage debt, 224 J St.	13,000.00
Mortgage debt, Home of Merciful Saviour	3,000.00
Repairs and remodeling Episcopal residence	3,000.00
	$ 20,680.96

Assets gained in Sacramento city property $146,389.04

It should be stated that less than $100 has been contributed from within the diocese towards the purchase or maintenance of any of the above properties, with two exceptions, namely:

The Home of the Merciful Saviour is almost wholly the creation of our own diocese, and is generously sustained by the community of Sacramento and our people of Northern California.

The Japanese Mission House, costing $6,000, received a contribution of $1,000 from the Japanese Christians occupying the house.

All the balance of these valuable properties now owned by the diocese represent the gifts of Eastern friends who became interested in our efforts to build up the kingdom of Christ. Most of these were personal friends of the bishop and have now passed away. The bishop desires it known that the continual responsibility for the care and upkeep, taxes, insurance, repairs and other expenses of these properties, which he has had to carry single-handed for twelve years, has become irksome and burdensome. The income is far short of the expenses, and the bishop desires to transfer further responsibility to a diocesan corporation whenever it becomes possible to form such corporation under our status as a diocese.

The bishop also holds in trust for the diocese as a Corporation Sole the following securities:

$6,000 bonds of Goldfield Publishing Company. The income of these bonds was $300 during the year. They are now in default and process of refunding; will probably earn four per cent next year.

$20,000 stock of California Corporation. This is a Sacramento corporation owning valuable lands and water rights. During the two years since I received this stock, it has paid no income. I believe it to be worth its full face value and that it will bring a good income in a short time, with the development of our Sacramento Valley. This stock was the generous gift to the bishop of friends in no way connected with the diocese; income, when available, to be at the bishop's discretion.

These securities have been placed in the custody of Mr. F. H. Denman, Petaluma, treasurer of the diocese.

Held by the bishop as Corporation Sole for use and benefit of the diocese of Sacramento, the following:

Sacramento real estate, estimated	$167,070
Bonds and stocks, face value	26,000
Total assets	$193,070

Debts and liens outstanding against the above amounts to $20,680.96, leaving a clear gain for the twelve years (1899 to 1911) of $172,389.04.

When we consider that the support of the Episcopate is provided for by other funds, now amounting to $68,000, and that we are equipped with an Episcopal residence, and diocesan house in addition to valuable real estate and securities, we may feel assured that no Missionary District in the American Church ever became a diocese with a better financial start.

The bishop reports also title to land and other properties in Alturas, Arcata, Cloverdale, Colfax, Collinsville, Colusa, Corning, Dunsmuir, Fair Oaks, Ferndale, Folsom, Fort Bragg, Fort Jones, Healdsburg, Hornbrook, Jackson, Lakeport, Loomis, Oak Park, Orland, Oroville, Portola, Quincy, Redding, Roseville, Sisson, St. Helena, Sutter Creek, Susanville, Tahoe, Ukiah, Vacaville, Vallejo, Wheatland, Willits, Willows, Winters and Yountville. Of the 38 properties held by the Corporation Sole, 28 parcels in 25 different towns have been acquired during the present Episcopate.

Respectfully submitted,

WILLIAM HALL MORELAND,
Bishop of Sacramento.

DISTRICT OF HONOLULU.

Rt. Rev. H. B. Restarick, D.D., Bishop.

On July 2d, three hundred and fifty men and twenty officers from the British ships the Kent and Challenger attended the Cathedral. The sailors sat in the aisles and in the ambulatory. The service was choral Matins, in which the men joined heartily. The singing of the hymns is always a pleasing feature of such services.

The lessons were read by the chaplains of the two ships. The Bishop preached on the subject of "Duty,," the men appearing to be much interested.

On July 9th, one hundred and fifty men of the Challenger and a number of officers attended service. Chaplain Morgan read the lessons and seldom, if ever, have we heard the Holy Scripture read more effectively. It is pleasant to have these brethren with us and to feel the Catholicity of the Church. One feels as he attends such a service that this Church is not a sect, but a branch of the Great Holy Catholic and Apostolic Church throughout the world.—*Hawaiian Churchman.*

The work of St. Mary's Mission, which is practically a settlement house, at Moiliili, a suburb of Honolulu, faces a crisis. St. Mary's situation is ideal for the work it has to do, but it occupies a rented property which the owner will not keep in repair nor lease for any length of time, desiring rather to put it on the market for sale. It would be difficult, if not impossible, to secure so good a site or even a good site elsewhere for the work that St. Mary's is trying to do among Chinese, Japanese, Koreans, Portuguese and Hawaiians in that little melting pot of the nations. The work has steadily grown since it was begun seven years ago.

In St. Mary's day school 125 children are taught to read, speak, write and sing in English. They are taught also the elements of Christianity, and as they come from heathen homes this influence often extends to the parents as well. In the evening school there are twenty-five adults, all wage-earners, and in the Sunday School there are 140 children with an evening Sunday School for grown people.

To buy the site and put the building in good repair would cost $6,000. Bishop Restarick says that there is no other suitable place in Moiliili that could be rented. Evidently St. Mary's must have a home, and it ought to have this home if its good work is to continue and grow to the fruition of its present promise.

DISTRICT OF IDAHO.

Rt. Rev. J. B. Funsten, D.D., Bishop.

The Rev. David Jones, in charge of Christ and Grace Churches, Boise, is spending his vacation somewhere near Portland with his brother.

Dean Smith returned from his vacation on August 5th, and officiated at the Cathedral morning and evening on the Feast of the Transfiguration. Bishop Funsten was in the chancel at the morning service.

Bishop Funsten officiated at St. Michael's on the 16th and 30th of July. There was an early celebration of the Eucharist on each day. On the evening of the 30th he spoke on the Men's Religious and Forward Movement to an appreciative audience.

St. Margaret's, the diocesan school for girls, will open for the nineteenth year of its history, September 7th. In addition to the departments already established, domestic science and physical culture courses will be added to the curriculum. Miss Lucy G. Hester continues as principal, with a competent staff of teachers in the various departments.

HARRY W. ELKINGTON.

DISTRICT OF NEVADA.

Rt. Rev. H. D. Robinson, D.D., Bishop.

Rev. Richard C. Talbot, assistant to the Dean at Topeka, Kansas, has been called to the growing mission at Goldfield. A substantial church building and a faithful congregation are to be found here, and Archdeacon Hazlett is hopeful that Mr. Talbot will accept the call. The archdeacon is also hoping that a rector may be called to Tonopah where the congregation is endeavoring to subscribe a fair monthly stipend.

DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

The work of the American Church in these islands has branched out in several directions and been much strengthened at its central point, Manila, where the Cathedral, Church of St. Mary and St. John, has been from the first self-supporting.

Adjoining the Cathedral is the Cathedral House. Here the Columbia Club has its headquarters. The Club is a help towards normal living, and makes for morality among a large number of young men. Its membership in 1908-9 was upwards of 400.

Close by the Settlement House is the University Hospital. The first ward bears the name of the University of Pennsylvania. It has sixteen free beds. The second was given by Harvard men. There is a school for native nurses. Dr. Saleeby, formerly Superintendent of Public Instruction in the Moro Province, and a surgeon of ability, was made physician-in-charge, and Miss Hick is superintendent and head of the valuable Training School for Nurses.

Here in Manila is the House of the Holy Child, an orphanage. Every description of native from a Negrito to a Moro is represented within its walls.

St. Luke's Chapel also belong to this group of buildings. Rev. G. C. Bartter, ordained by Bishop Brent on Trinity Sunday, 1907, was assigned to the work here.

The third center of work in Manila is St. Stephen's Mission for the Chinese.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The deed for the site for an Episcopal residence for Bishop Sanford was placed on record during the month. The property was purchased from A. L. Munger.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

Bishop Wells visited Tacoma on the last Sunday in July, and in the course of a sermon called attention to the growth of the Church in Washington. He said:

"The churches of Washington have increased in membership faster than has the state in population, though that has been rapid. My own church in Spokane has increased from 600 to 900 communicants in the last year."

DISTRICT OF UTAH.

Rt. Rev. F. S. Spalding, D.D., Bishop.

The Rev. M. W. Rice, who is in the East, is due to return to his work in Garfield about the 16th of August.

The Rev. W. W. Fleetwood is spending his vacation at his country home in North Ogden Canyon.

The St. Peter's Chapter of the K. O. K. A. is to take a three days' walking trip up Immigration Canyon beginning on August 21st.

Miss Emma Gale is spending all her time this summer in Garfield. She is being assisted in her work there by a visiting friend.

Bishop Spalding expects to return from his summer vacation, which he has been spending at Manoach, Colo., about the 9th of September. The Dean, Mrs. Colladay and their family expect to return to La Jolla, Cal., the last of this month.

Mr. J. G. Mabray, the lay-worker from Sewanee, Tenn., who has been doing work at Garfield in the absence of Mr. Rice, is now in charge of St. John's, Logan, while the Rev. Paul Jones is away on an extended camping trip.

The Castle Wastach of the K. O. K. A. had a very successful camping trip July 18 to July 28, up Logan Canyon. This camp is now a permanent affair, as an use-permit has been granted to the boys' clubs by the Federal Forest Supervisor.

During the summer St. Mark's Cathedral has been entirely re-tinted inside. As they have also made considerable change in the manner of the lighting the church in the future will be far more cheerful in the evening than it has been in the past.

The G. F. S. Camp, under its new management, has been most successful this season. The camp has been fairly well filled all the season and it is the story of all that "it is the best ever." The camp is expected to close on the 26th of August.

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The Pacific Churchman

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Editorial

Bishop L. C. Sanford and Rev. D. O. Kelley, "editorial writers."

The time is closed, with August 31st, for the raising of the General Missions apportionments for this year, and with a better record than ever before for the Eighth Department, as well as for the Church as a whole, as we are informed, and for the most of the dioceses and missionary districts in this department. Just what the figures are will not be known, of course, in time for this issue of THE PACIFIC CHURCHMAN. The efforts which have been made in many parishes and missions during the last month especially have been most energetic and determined in order to make up balances, and in some instances the whole, of their apportionments for the year. In some cases it was not found to be as hard a job as had been expected. Of course not. It was discovered that people were quite ready and glad to give when the opportunity was presented along with a proper explanation of the object and need of it. It was also found that out of the multitude of givers there came the desired abundance of the gift. In other words, the "every man canvass" is the thing needed.

There is another year coming, and it begins immediately, with this month of September. Its obligations commence accruing immediately. At the end of this month the Board of Missions will owe every missionary and other worker in the field a whole month's stipend, and there should be in the treasury to meet it one-twelfth of the whole apportionment for 1911-12.

Then let us all begin *now*—in every parish and mission in the Eighth Department—to raise our missionary apportionments for the coming year, and see that the money is sent in promptly every month. Nor has any parish or diocesan treasurer any right to keep back missionary money placed in his hands, but should send it on at the end of the month to the general treasurer. There have been instances where parish treasurers have held on to considerable amounts of missionary money for three or four months, crediting their parishes with interest earned by it, while the General Board was being obliged to pay interest on loans made to meet obligations to the missionaries in the field. This is not fair, not honest.

Then let us all get out our duplex envelopes right away, or put into immediate operation whatever other plan is to be adopted for the purpose, and try to see to it that at the end of the first quarter, November 30th, at least, the proportion of our apportionment to that date is raised and paid in.

Do any still say they are not interested in Missions? Read what follows and see if it is not interesting. It will be remembered that when here last year the Rev. John W. Nichols, the son of the Bishop of California, told about the Catechetical School which was to be his special work when he returned to evangelists to assist the Bishop and Chinese young men, not for the holy ministry, but as lay teachers and evangelists to assist the Bishop and other missionaries in their work and under their direction. They form a very important agency in the foreign missionary field. It has not been utilized in our Church missions as it has in some others. In Corea, where the Presbyterians have developed probably the most notably successful missionary work of modern times, their lay native evangelists and teachers have been their chief dependence, the number of ordained men being comparatively small, and of those sent from this country only just enough to give general superintendence to the work. The real hand-to-hand and heart-to-heart contact with the natives is almost wholly through these Corean lay Christians in the several local native congregations and Bible classes throughout the country. Every convert is set to work immediately—given something to do according to his or her ability. The result is a rapid and enthusiastic spreading of the Gospel through men whose souls are aglow with their own new-found faith.

In this school at Wusih young men are to be trained for this work in our Church missions, more carefully and thoroughly, probably, as is the way of the Church, with the result, let it be hoped, that they may become even more effective workers for that training.

In a letter just received from the Rev. Mr. Nichols, enclosing the photograph reproduced below, of his father laying the cornerstone of the Catechetical School, he says:

"It is not often that so many happy co-incidences are gathered into one event as that of which this picture is a remembrance. This school has been my special interest for a good while, as some of you in California have only too much reason to remember, I am afraid; and it is now my sole charge. A great part of the money that is building it was given in California and I am certain that it will please the Church in California that the Bishop of California was able to lay the stone, as much as it pleased me that my father should do it. California bought the stone, California laid it, a Californian hopes to carry on, with God's blessing, the work for which the stone was laid."

LAYING OF THE CORNERSTONE OF THE CATECHETICAL SCHOOL AT WUSEH.

"PREACHER'S" WAGES.

One of the Pacific Coast dailies recently printed, with scare headlines, the half-column story of a "preacher" who, after twenty years in the ministry, had saved only two thousand dollars, but who now had become a fruit-grower and was enjoying an income of five thousand a year, a comfortable home and an automobile. The moral was, of course, "Don't preach for a living, but buy land in Southern California." The story, by itself, did not deserve critical comment; but about the same time there appeared in one of the popular magazines a serious article, by a somewhat well-known lecturer, the burden of which was the smallness of clerical stipends, and it occurred to the writer that the season for a few remarks, vacation time being ended, on the insufficient support of the clergy, had returned.

The newspaper scribe had apparently no conception, and the magazine writer very little, of the motive which actuates at least three-fourths of the clerical staff of all Christian bodies. From the point of view of the ministry itself, the financial income cuts absolutely no figure. The man who believes he is called of God to the priesthood or to the prophethood believes also that the necessary support will be forthcoming. Few complaints of inadequate salaries come from the clergy. If they suffer, they accept it as part of the consecration of their lives. They may be deluded souls, from the point of view of the materialist, but they make no demand for pity. They count it joy to suffer for the Cross. It is only those who have chosen the ministry as a means of earning a living, or those who have lost their vision, who become bitter because of the "preacher's" starvation wages.

There is, however, another side of the question. It is indicated by the text, "The laborer is worthy of his hire;" and that Church organization which is unable or unwilling to afford its officials a living wage ought to amend its ways or go out of business. But the situation is a complicated one, and the way to improve it is not clear. Those religious bodies which have a strictly congregational polity can do nothing without abandoning, in practice at least, the theory of individual congregational responsibility. For the religious bodies which enjoy a centralized government a valuable hint was unconsciously given by the magazine article referred to above.

In this article a contrast was drawn between the comfort of the foreign missionary and the penury of the pastor of a missionary congregation at home. Attention has been drawn to this contrast before, usually for the purpose of discrediting foreign missions. This is the first time the contrast has been used, if the writer's memory serves him, to discredit the Church at home, and it is wholly justifiable. The author has made some statements which convict him either of disingenuousness or ignorance. The old lie is repeated that it costs a dollar to send a dollar abroad. Critics should stick to the truth. The average cost of administering foreign missionary funds varies year by year from six to seven per cent. This business is administered more economically than any commercial enterprise. Again, while the whole amount expended in the foreign field is increasingly large, and already totals from this country several million dollars, in proportion to what we spend for religious work at home it is absurdly small. In proportion to what we spend for chewing gum and other vital necessities of the American people it is infinitesimal. Another mistaken inference the article permits us to draw is that the congregation which regards the insufficient stipend of its pastor with complacency is most enthusiastic about its obligation to the heathen. This is false. The stingy congregation not only starves its pastor, but so far as it can it prevents all missionary enterprise whatever. One of the most striking results of a congregation's interest in the Church's world-wide responsibility is an immediate increase in its contributions for parochial purposes.

Passing by these things, the contrast between the stipend of the foreign missionary and that of the home missionary is correctly stated. The former receives, as he ought, a living wage. The latter, at work in the rural towns of the middle or far West is frequently the most poorly supported man in the community. This is unfortunately as true in the Episcopal Church as it is in other religious bodies. The reason is that the foreign work is administered by one central authoritative board which has a single policy and a single standard of salaries, while the domestic work is administered by a hundred or more different agencies, with as many policies. Our own Board of Missions exercises the greatest care in the selection of its representatives abroad. A certain standard of health and intellectual equipment is demanded as well as the usual moral and spiritual qualifications. Then the missionary is sent out with a stipulated stipend, larger in the case of a married than a single man, and with an adequate provision for traveling expenses. So far as the Board has authority, the stipends of domestic and foreign missionaries reveal no partiality. For example, the salaries of missionary bishops are fixed and paid by the board. The foreign bishop receives a salary of twenty-five hundred dollars a year, the domestic bishop residing where the cost of living is higher receives three thousand a year. Within the unitary divisions of the Church the board makes no attempt to regulate stipends. In the missionary districts the bishop fixes the salaries, and in the dioceses it is done by the diocesan boards of missions. The result is that the bishop or board recognizing the amount of work to be done and the need of men, attempts to cover more points than the treasury warrants and trusts too much to the possibilities of local support, and oftentimes is too little careful to demand of the candidates for the field the qualifications which are inexorably required of the volunteers for the Church abroad. This statement does not exhaust the complexities of the situation, but covers many of them.

To the General Board of Missions two recommendations may be unhesitatingly made. First, increase the appropriations for the domestic field. Too frequently the board assumes that because the population of a diocese is both large and rich, that the resources for Church support and expansion can be developed without capital from the outside, whether the religious and social situation is favorable or not. Some of the wealthy sections of our country are as difficult to develop ecclesiastically as any of the foreign missions of the Church. Secondly, in making appropriations for the domestic field, saddle them with the condition that the standard of salaries fixed for foreign jurisdiction shall be maintained. Certain questions as to the proportion of support, which ought to be assumed by the local congregation assisted, will be raised but could easily be adjusted. Diocesan authorities may be urged to go slow in adjusting missions to the status of parishes without a guarantee that the standard of stipends will be continued, and in administering funds raised at home for local work to avoid the mistakes of spreading the ecclesiastical butter too thin. While all the problems connected with the support of the clergy would not be by any means solved, if this program were carried out most of the criticisms to which this Church could be justly subject would be eliminated.

Another feature of the case is ably presented by the magazine article in question. It is Christian disunity. As long as there are seven churches in Lonelyville there is bound to be economic waste and consequently insufficient stipends. It is easy to diagnose the disease, but difficult to suggest the cure. The roots of sectarianism lie too deep to be summarily eradicated. Vituperation and ridicule are alike useless. Fortu-

nately the individualistic tendency which created most of the modern sects has, we believe, been arrested and the spirit of co-operation and consolidation is manifesting itself; and the Episcopal Church has a large part to play in this conserving movement. But for some of the Christian sects the best that we can hope is that they will die from inanition. However, the competition of rival religious bodies has less to do directly with clerical stipends than the outside critic imagines. The important item for this Church, no less than for other communions, is first of all to set its own household in order

The Diocese of California

Bishop Nichols has kindly consented to run a series of short articles in THE PACIFIC CHURCHMAN entitled "Some World Circuit Saunterings."

During a short stop-over at Honolulu, during her trip to Manila, Mrs. C. M. Marrack, with her two children, were the guests of Bishop and Mrs. Restarick.

The Very Rev. J. Wilmer Gresham, dean of Grace Cathedral, who has been in the East attending the Du Bose Reunion at Sewanee, has returned to San Francisco.

The Feast of the Transfiguration marked the first anniversary of the Rev. E. H. McCollister as rector of Calvary Church, Santa Cruz. The parish is in a healthy condition, and as judged by the news in the leaflet, the various activities are flourishing.

The last entertainment held at the Cathedral Mission was such a huge success both socially and financially that the Ladies' Guild have decided to hold another on the night of September 2nd. A play has been arranged by the young people, and a most enjoyable evening is promised to all who attend.

Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco, has been spending a three weeks' vacation at Lake Tahoe. During Father Lathrop's absence, Father Perrin was in charge of the parish, in addition to his work at the Church of St. Mary the Virgin. On August 13th the Rev. E. H. McCollister, of Santa Cruz, officiated, his place being taken by the Rev. C. H. L. Chandler of San Luis Obispo.

The appeal made in behalf of the clothing bureau of the Cathedral Mission of the Good Samaritan last month, was answered by several, and the vicar desires to thank those who so freely contributed. There is a constant need for garments of all kinds, the demands daily made upon the Mission staff being out of proportion to the supplies on hand. If there are any others who will help in this connection and will telephone to Mission 7236, a conveyance will be sent for donations.

The Churchmen's Conference and other interested persons have arranged a fitting reception to Bishop William Ford Nichols and his family, to take place at the Palace Hotel on the evening of August 31st. After the bishop's long trip it seems quite opportune that a gathering of the people of the diocese should be had to meet and welcome him on his return, and to receive the message that he will bring with him of the delights of his journey. The reception was planned as an informal affair, and notices were sent to the various parishes requesting that the attendance be general and representative of the whole diocese.

The ladies of Trinity Church, Menlo Park, held a most successful sale at the J. L. Flood home on August 19th. The sale is an annual affair in the parish, and much interest is taken in it by the congregation.

Rev. John G. Gasmann and Mrs. Gasmann celebrated the fiftieth anniversary of their wedding on August 22d at their Alameda home, and are receiving the congratulations of their many friends. Mr. Gasmann has long been identified with the Church in California, coming here in 1859.

The Rev. Harvey S. Hanson has resigned the rectorship of St. James' Church, Fresno, and has accepted a call to All Saints' Church, San Francisco. He takes the place left vacant by the Rev. William E. Hayes who was the first rector of the parish, and who is now in Boston. Mr. Hanson has been in charge of All Saints' Church during the summer months.

The death of Mr. Andrew Wolf, Junior Warden of St. John's Church, Stockton, removes one of the pioneers of the State and one of the most familiar figures in the congregation of St. John's. At the age of ninety he was still hale and hearty—this last word especially fitted him—and so genial, too, and loyal to his Church and his friends.

Mr. Wilhoit, too, the Senior Warden of St. John's, has the sympathy of his many friends in the loss of his wife only a few days later.

August 5th was a joyous day to the Church people of Elmhurst, when the cornerstone of All Staints' Church was laid by Archdeacon Emery, representing the Bishop. The clergy present and taking part were the Rev. Jerome F. Trevett, who on November 4th, 1906, organized the mission and for four years took us under his pastoral care, and through storm and sunshine gave us the evening service of the Church; also the Rev. Mardon D. Wilson of St. Philip's, Fruitvale; Rev. Edgar Gee of St. John's, Oakland; Dean Hodgkin of Berkeley, and Rev. Mr. Maslyn, missionary to China, and Mr. Turman and Mr. Montgomery of the Divinity School. A goodly number of friends from St. Luke's Church, San Francisco, were brought over by the beloved president of the Auxiliary, who, if the expression may be used, has been the "Fairy Godmother" of the mission, making it possible for us to build our church this year by her gift of $600, also of $100, each, from our Warden, Mr. A. Jobbins, and from a daughter of the late Dean Hoffman of the Theological Seminary, New York, Mrs. Watson. In smaller gifts the loving kindness of friends has been shown: Mrs. George Gibbs, $25, and two others from Trinity Church—Mrs. William Taylor, $15, and Mr. Robert Bruce, $10; Miss Jones of St. Luke's, $50. A number of friends representing different churches in Oakland and Berkeley were with us to add to our pleasure. Mrs. Gillogly came with a number. Fifteen ladies from the Roman Catholic Church showed their kind interest in coming.

Faith and prayer, perseverance and shoe leather brought the rest, for we are a poor mission, many of the members being refugees from fire and earthquake who lost their all. It took us four years to pay for our lot—a fine, large one—for which we paid $1,000. All Saints' Church, when entirely completed, will cost in the vicinity of $3,500. It is of frame construction, shingled outside, open roof, with tower 30 feet; seating capacity for 200. The contractor and builder, an Englishman, is a communicant of the Church, Mr. John R. Faulkes. As All Saints' Mission, from its first inception, has tried to be a loyal daughter, so we hope and pray that as all the burned churches of San Francisco received aid from those whom God hath blessed with generous, noble hearts, so He will put the same generous thought into other hearts, that with our untiring exertions to help ourselves we may, within the year, pay off every cent of indebtedness and our dear Bishop be asked to give us a consecrated church.

After the service all present were invited to partake of coffee, ice cream, etc., at Mrs. Barker's, a member of Mr. Trevett's church, who very kindly opened her house and grounds for that purpose. Refreshments were served by ladies of the mission.

T. B. P.

DAUGHTERS OF THE KING.

Midday Rest Room for Business Women.

August 14th, 1911, was a red letter day, for it marked the opening of the new and greatly improved quarters for the midday Rest Room for business women, at 154 Sansome street, near Pine. When, in February, 1909, the modest room at 126 Sutter street was opened and the effort was made to secure comfort and safety at the noon hour for bread-winning women and girls, it was thought by some anxious onlookers to be a mere experiment. Within a few months the possible fifty to avail themselves of the opportunity expanded into more than four hundred, and another floor of the building was fitted up; and still not enough room. Growth is the natural law of life, and space a necessity where growth is assured; and such space was found, with many other advantages, at 154 Sansome street. Any member of the Order who was fortunate enough to be present on that red letter Monday would have scratched blue Monday out of the Calendar. The removal had cost labor and infinite planning and contriving on the part of the president and executive committee. The writer, not being one of the number, is free to say that all the preparations, the adapting of space to conditions, has been wonderfully well done. The great square room had been used for an insurance office, and it has been con-

verted into a cheery, homelike living room. The partitioned alcoves make three cosy corners—one with a piano, one with books and writing materials, and one with couches where weary workers may really rest; so we have a music room, a library and a rest room, indeed. Plenty of comfortable chairs are truly inviting, and only one flight of stairs from the street is a decided advantage. Large Western windows catch the sunshine if there be any, but the happy faces around the tables create it. One young girl said to me, "I am sure I don't know what I want—I am speechless with delight."

On that red letter Monday loving hands were putting finishing touches, hanging dainty curtains, here and there a picture against the soft tint of the wall, and arranging flowers everywhere—lovely, great bouquets of the beautiful blossoms wherever space permitted, and a few on each of the small tables prepared for the noonday meal. The huge, shiny coffee and chocolate urns were sending forth fragrant steam. At another counter preparations for tea-making were complete. Our special friend and very first visitor of February 15, 1909, sent a large hand made poster, bright with suggestions of welcome, and just in time, for our girls themselves came trooping in, happy in our happiness, for the whole atmosphere was charged with the true spirit of "loving service." We all know the story of the Midday Rest Room in its inception; every Daughter knows the author of the plan so rich in simplicity, and every Daughter understands that it is her promised rule of service, carried into daily action. It is not to our business women that we would appeal through these columns. Their appreciation of the opportunity is complete. They prefer to pay five cents for the privileges of the place and the hot drink which gives the touch of comfort to their own luncheon; but it is to women who have wondered what work is at hand to do. We, who have proved it, say, "Give yourself." The gift of money through the hands of your secretary to some philanthropic object is only less than half. It is the personal touch, the greeting, the sisterly or motherly look, the following up of an opportunity where a lonely stranger has perhaps strayed into the Rest Room and needs a friend. These rooms are needed in other sections of this great city. Our clubs are abundantly able to locate them, financially, but are they ready to send at least five members every day to dispense the hospitality of the place? Paid attendants have their own duties in each department, but while the volunteer is busily pouring tea or coffee is her opportunity. Our girls know that the Daughter of the King, wearing her shining cross, is not working there to make money. The comprehension of the motto of the Order—"For His Sake"—is expressed in the simple act of service, and trust and confidence grow naturally with mutual respect and friendliness. God grant that the coming of the Kingdom may be a little more a reality in this corner of the wide world. We are sure of the answer to this prayer, but we long to see the other corners filled. There is a cry from Sixth and Market streets—"Come and make a midday rest room for us!" and down in the drearier sections—Third and Folsom, for instance. Do we in our sheltered homes realize how many of our young girls are unsheltered, especially at the sacred noontide when the prayer for the coming of the Kingdom is on our lips? The door is open; the time is ripe for more located centers of this phase of practical Christianity.

ANNIE A. KELLEY,
Correspondent for the Local Assembly.

St. Peter's Parish News

Published Monthly

For St. Peter's Church, San Francisco.
Jones, between Greenwich and Lombard Sts
Rev. Charles L. Miel, Rector.
Rector's Office .....2225 Jones St.
Hours: from noon to 1:30 o'clock daily
Phone .....Franklin 864

Sunday Services at 11 o'clock.
Saint's Days at 10 o'clock.
Sunday School at 9:45 o'clock.

All Sittings Free.

DIRECTIONS FOR REACHING ST. PETER'S via CARS traversing that section of San Francisco lying NORTH of MARKET STREET:

(1) From FERRY: Take UNION ST. CAR; transfer at MASON ST. to car running NORTH; alight at GREENWICH ST., and walk West two blocks to JONES ST. Time: Ferry to Church, 14 minutes.

(2) From MARKET ST. Cars (East-bound, toward Ferry), transfer at POWELL to NORTH BEACH CAR; alight at GREENWICH and walk West two blocks to JONES STREET. Time: Market and Powell Sts., to Church, 15 minutes.

(3) From Sutter, Clay, Washington, Union, and all lines running East and West (except Geary and California Sts.), transfer at POWELL or MASON to Car running NORTH; alight at GREENWICH ST., and walk West two blocks at JONES STREET.

The above routes are the EASIEST and QUICKEST ways of reaching St. Peter's, and mean an easy walk of only two blocks from Mason and Greenwich Sts. to the Church on Jones, between Greenwich and Lombard Streets.

Communicants Enrolled:
August 1, 1911 55
Sunday School Children:
August 1, 1911 35

The regular sessions of the Sunday School will begin on Sunday, September 3d, and continue until June. During these nine months the subject of instruction for the whole school will be The Life of Christ. Written and oral examinations will be held at the close of every third month, and a report sent to parents, showing each child's standing in lessons and attendance. The progress of the children will thus be known. In addition, Children's Church Services will be held from time to time and on these occasions the children will be publicly questioned by the Rector. St. Peter's is singularly fortunate in having a sufficient number of efficient and faithful teachers. Its one lack is children. Within a few weeks this lack should be partially met by a much larger membership. Parents who care that their children should be trained and taught in morals and religion (and what parent worthy of the name does not?) are urged, especially in view of the regular course of instruction as above outlined, to send their children to the school and to see that they leave home in time to reach the church at 9:45 o'clock, the opening hour.

A considerable increase in attendance upon the Sunday Morning Services will naturally be looked for during the next nine months. This increased attendance should begin to show itself at once. It certainly will, if all those parishioners upon whom the Rector has called keep the promises they made to him. Before the end of the month Mr. Miel will very probably have called on everyone known to him through the membership list of the Parish. Already he has found, at the addresses as given him, enough members to insure very fair congregations if only three-fourths of the number would attend service regularly. The Rector will see to it that the Church does her part faithfully in this matter. It remains to be seen how faithfully her children will do theirs. Come to Church. Come Now. Get the Habit.

On his return from the mountains, the Rector was most pleasantly surprised to find a neat brick wall and iron fence enveloping the small plot of ground on the north side of the church. This improvement was made at the instances of Mr. Henry T. Greib whose appropriate and thoughtful gift is hereby gratefully acknowledged. A few hardy shrubs and flowers would add much to the sightliness of this little corner.

Regular meetings of St. Peter's Parish Guild will henceforth be held on Thursday afternoon of each week in the Guild Room between two and four o'clock. All women of the Parish are cordially invited. Unless called away by specially pressing duty, the Rector will have the pleasure of attending these meetings.

The subjects of September Sermons (morning service) are as follows:
Sept. 3—Ephphatha.
Sept. 10—The Eleventh Commandment.
Sept. 17—Charity.
Sept. 24—Outward Signs of Inward Graces.

A Confirmation Class will be organized shortly. Meanwhile candidates are asked to send their names to Mr. Miel as early as possible.

CHARLES L. MIEL,
Rector St. Peter's Parish.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to the agent of the Church. $850,000 are needed to meet the appropriation this year.

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Correspondent Church Periodical Club —Mrs. Gaillard Stoney, 3294 Jackson street, San Francisco.

The Auxiliary's Welcome Home to Our Bishop.

The September meeting of the Diocesan Branch of the Auxiliary will be held on the *second Monday* in September—notice the date, September 11th—in the Guild room of Trinity Church, San Francisco, at 2 o'clock.

As we look forward to having our beloved Bishop with us as the special guest of honor on that day, we hope there will be many members of the Auxiliary present to greet him.

Marin County quarterly meeting will be held Thursday, the 14th of September, at 2:45 p. m., at Corte Madera.

The Alameda County quarterly meeting will be held at St. Philip's Mission, Fruitvale, Thursday, September 14th, at 2 o'clock. Speaker, the Rt. Rev. William Ford Nichols, Bishop of California.

Our thirty-first annual report is ready for distribution. The diocesan officers earnestly request that the report be carefully read at the next Auxiliary meeting in the various parishes and missions, and then kept for reference during the year. Notice what your branch has done and let it inspire you to do even more this year.

The United Offering.

There is one phase of the Auxiliary's giving upon which a further comment would be timely. It is the "united offering."

This is the special gift gathered during each triennium, in addition to all apportionments and pledges, and offered at the great Eucharistic service of the Auxiliary held at the opening of each general convention. The growth in this offering has been phenomenal. Beginning in 1886, in Chicago, with an offering of $82.71, it reached in Cincinnati last October the sum of $243,361.45, California's offering being $2,628.16.

For some time this offering—or the greater part of it—has most fittingly been devoted to the training, support and care of women, at home and abroad, and it has made possible an expansion and prosecution of work by and for women which could not have been achieved in any other way. With such a fund actually in hand to cover a period of three years in advance, wise plans can be made and timely help given with definiteness and certainty.

The board has had no better or more acceptable aid than that given by the united offering.

In another month, October, will come our united offering service, the first since the general convention of 1910 at Cincinnati, and how good a beginning will our California branch of the Auxiliary make towards the next great triennial?

Are the women and girls in our parishes and missions interested? Have the leaflets regarding the united offering been read?

Anyone desiring leaflets or information about the united offering will please apply to Miss Lena J. Gibbs, the diocesan treasurer.

Officers are requested to collect the contents of united offering white boxes and individual pledges or gifts, and if they or other members of their parish cannot attend the service, to send by postoffice order or check to the treasurer of the united offering—Miss Lena J. Gibbs, 3565 Washington street—and will they kindly make their returns in time, so that their offerings may be placed on the altar at the service on the first Monday in October, due notice of which will be given.

THE ALTAR DAY OF THE WOMAN'S AUXILIARY.

This annual festival of the Woman's Auxiliary of the Diocese of California, which is regularly appointed for the Feast of the Transfiguration, was held in St. Luke's Church, San Francisco, on Monday, the 7th of August, at 10:30 a. m.

A large number of delegates were present from different parts of the diocese as well as several of the clergy of the city. In the absence of the Bishop, the Holy Communion was celebrated by the Rt. Rev. W. H. Moreland, D. D., Bishop of Sacramento, assisted by the Rev. J. A. Emery, Archdeacon, and by the Rev. R. L. Macfarlane, acting Rector of the parish. The address was delivered by the Rt. Rev. S. C. Partridge, D. D., Bishop of Kansas City.

At the close of the service an informal meeting of the Auxiliary was held in the guild room of the church, under the direction of the president, Mrs. L. F. Monteagle, who explained the meaning and object of the day and introduced the visiting bishops and clergy.

A brief synopsis of Bishop Partridge's address is given below. After thanking the Auxiliary for the privilege and honor of representing their own Bishop on this occasion and day which were always of such deep interest to him, he asked their attention to the following points:

(1) To the peculiar significance and beauty of the Feast of the Transfiguration itself, as recorded in the Holy Gospels and commemorated in the Prayer Book.

(2) To the very definite and unique object for which this Altar Day of the Auxiliary stood, and

(3) To the practical results upon their own life and work of joining in the service and sharing in the offering.

The Transfiguration stands entirely alone as an absolutely unique occurrence in the Life of our Blessed Lord. It claims a glory and a beauty distinctly its own. It differs from the Nativity, the Epiphany, the Resurrection or the Ascension. It occurs only once in the history of the universe. No other religion has anything that corresponds to it. No language on earth can adequately express it. Missionaries in heathen lands have labored for years to find suitable terms wherewith to translate the Gospel record of it. The world does not understand it —it cannot, because it knows nothing of it. It is a vision of the upper world, of the higher spheres, and is vouchsafed only to the chosen few. It is preeminently holy ground, and only those can ascend into the mount who walk with Him and are led by the Blessed Spirit into the cloud. To those who are so led, each portion of it opens out new vistas of the unsearchable riches of Christ—new and infinitely precious revelations of the Divine Life of the Transfigured One.

The place, the scene, the personnel—the grouping together of the saints of the Old Covenant and of the New—the mysterious words from the spirit realm, the Voice from above, the great central Figure of the Beloved Son remaining when all else fades away—these fill our souls at God's altar today, as they did the souls of the blessed apostles, with mystifying awe, with adoring wonder and love, and we exclaim as they did, "It is good for us to be here!"

(2) The Auxiliary of the Diocese of California, by setting apart this great festival of the Church as a day to be devoted to the one unique object of providing altars for mission churches and chapels, is asserting three great Church principles of transcendent importance. First, it is pledging its faith to the historic Scriptures and reasserting with all the positiveness of St. John and St. Peter in their Epistles the fact of the revelation of the Incarnate One as contrasted with all "the cunningly devised fables" of man. Secondly, it is asserting the reality of the constant and ever-abiding presence of Christ with His Church. It dares to believe, in the face of a skeptical world and a supercilious generation, that He is just as really present sacramentally now as He was physically then. The Church is not spending its time in simply pointing men back to a historic Redeemer of over nineteen centuries ago, or in simply pointing them forward to a coming Deliverer of possible centuries hence, but it is dealing with the actual day and hour in which we live, and in reproducing this scene—for the early Church was wont to call the altar, the "Holy Mount"—it bids men and women today who are soul-hungry for a vision of the "Eternal One" to come to His own appointed holy place and behold Him.

> "Alpha and Omega, to Whom shall bow
> All nations at the doom is with us now."

Thirdly, it is recally to us continually the oft-forgotten fact that the visions of the devout communicant are not idle dreams that exist simply for the purpose of elevating the soul into a sphere outside itself and thus draw it away from humanity; but like every ecstacy into which God lifted his saints of old, like every revelation of the unseen glory of the things that are eternal, is God's own apointed way of refreshing and strengthening the soul to return to the duties of earth and perform them more effectually.

(3) We live in an intensely practical age, as it calls itself. The world is crying into our ears, "Deeds—not creeds."

Yes, but the world is always forgetting that all true and lasting deeds are always based on creeds. It can understand our deeds, but it looks in vain for the hidden source of strength by which we do them. At the altar of God lies the secret. You are doing the most intensely practical work in the world, because you are giving to others a share in the great source of strength which has been yours.

Lastly, no one fully enters into the meaning of the Transfiguration of his Blessed Lord, who is not enabled thereby to see more of the vision of the divine in the human. It opens out to the uttermost horizon the expansion of the Incarnation. For a share in the glory of the altar-mount gives those graces of perfect character that draw out all that is best in our fellow men.

And so, all unconsciously, we shall be transfigured ourselves and daily be made like unto Him, Who at the altar-mount reveals Himself unto His loved ones.

Tempora et Mores

Atlanta.

Dominic is aghast to read in a recent *Living Church* a bit of news which would have seemed no less than ghastly a few years since in the locality—if not in the minds—where the event took place. This is it:

"On Wednesday, July 5, during the recent conference of the Diocese of Atlanta held in Gainesville, Ga., the subject of the change of the Church's official title was up for discussion, and a resolution was finally adopted unanimously requesting the next diocesan convention to petition the General Convention for a change of name of the Church's official title. As but two priests were absent out of the entire clergy list, this means that the diocese is practically a unit on the subject."

Unanimously! "My word!" as the Englishman says. "The world do move!" But let no trivial references obscure the significance of this action!

One Motherhood.

The recent Feast of the Assumption, though not (yet!) a papal dogma, suggests the following lines from a rather unsuspected source—Longfellow:

"Oh, had I faith, as in the days gone by,
That knew no doubt, and feared no mystery!
. . . . . .
This is indeed the blessed Mary's land,
Virgin and Mother of our dear Redeemer!
All hearts are touched and softened at her name;
Alike the bandit with the blood-stained hand,
The priest, the prince, the scholar, and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present!
And even as children, who have much offended
A too indulgent Father, in great shame,
Penitent, and yet not daring unattended
To go unto His presence, at the gate
Speak with their sister, and confiding wait
Till she goes in before and intercedes;
So men, repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry Father's ear,
Offer to her their prayers and their confession,
And she for them in heaven makes intercession;
And if our faith has given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer
Than all the creeds the world had known before."

And Yet!

As "Anglicans" we may have some scruples about the cultus of the Virgin Mary (whom the Prayer Book calls "Blessed"); yet it has perchance its place. At any rate there is some ground for reverence for that Communion wherein it is highly developed when we contemplate the motherhood revealed by the clipping below:

"In the chapel of the Visitation Convent, Elfindale, Springfield, Missouri, Mrs. Sarah Scott, a widow and the mother of ten children, received the habit and white veil of the Order. Of her children five are living, and all are in religion. Three sons are members of the Jesuit Order, and the fourth aspires to follow in their lead, while her daughter is a Sister of St. Joseph. Having thus given her all to God, Mrs. Scott hopes to spend her declining years in the Visitation Order."

A Charming Novelty.

The clergy ought to be interested in this little piece of an editorial from a summer issue of an Eastern denominational paper. It would be amusing if not so pathetic in its groping after truth, and so tragic in its lack of any recollection of the parable of the man who was found at the supper but had not on the wedding garment.

"A bit of novelty often strengthens and refreshes the religious life. One advantage of the summer migration is that it brings us in contact with types of churches and of religious workers with which we may not be familiar. Though as a denominational paper we are bound and glad to sound from time to time the note of denominational loyalty, we seriously advise our readers to improve the opportunities of the current summer of broadening their knowledge of organized Christianity. You have always partaken of the Lord's Supper in the good old Congregational way. Why not for one Sunday commune with your Episcopalian or Methodist brethren, who find the sacrament equally helpful, though administered in an entirely different fashion from that which prevails among our churches?"

Inquiry on Indictment?

A profoundly tragic and significant letter headed "An Inquiry" recently appeared in a local Congregationalist paper. It is worthy the prayerful consideration of the clergy of the Church. The letter in part is as follows:

"For years past, during a summer vacation of travel, I have always tried to worship on Sunday with a Congregational Church; and again and again, in places large or small, in West and East, I have had the experience of listening to a preacher who seemed to have, for that particular occasion, no distinctively Christian message. He may have been speaking on some topic of the day, or on some phase of Old Testament criticism, or on some ethical or philosophical problem, but the sermon was devoid of anything that could possibly be regarded as spiritually uplifting. Not that it was too progressive, theologically! Not many of us are greatly concerned with theology in these days, but all of us have hearts that sometimes ache and wills that faint, and a fight to fight that demands continual reinforcement of divine grace and encouragement; and whatever the theology may be, we all want spiritual renewal—illumination, comfort, uplift, or rebuke. But in these cases of which I speak there was no message for the man fighting the fight. The sermons might have made good review articles, but they were not the words of messenger, or comforter, or prophet. They sent a hungry man away disappointed.

"Today I was an utter stranger in a good-sized city on our coast, and hunted out the one church of our order, not even knowing the pastor's name. The day was superb. The commodious church, seating say four hundred people, had perhaps eighty worshippers, not ten of whom were grown men. I wondered why. The text was one of the most movingly beautiful of the utterances of Jesus. But from the time it was quoted, at the beginning, to the time when it was repeated at the close, not one word was spoken that suggested Christianity; hardly one that could by any stretch of charity, be called religious. It was a cheery, easy-going talk on the uses of rest, and of a vacation. It would have been interesting had I not been conscious that I was face to face with the grim tragedy of a man abjuring his vocation, leaving unspoken the divine message of grace and mercy that has cheered the hearts of the needy these many, many years; had I not been conscious that among those few score worshippers were men and women who would go away disappointed, because—and I see no escape from the conclusion—the shepherd had been untrue to his trust. The hungry sheep look up and are not fed.' Is that not one of the soul's tragedies? Or is it a tragedy at all now, when we find it a sight so common?

"Perhaps the event might not have made on me such an impression, save that a lady quite near me, evidently a stranger also, said to the pastor as he shook hands with her at the door, 'I came hoping to hear the gospel today.' It was said very gently and kindly, but it would be worth that minister's thinking on long and anxiously."

Yea, and let us recommend it again to the earnest consideration of Church clergy—especially of the "broad type." The editor of the paper says of the letter:

"Well may ministers ask as to what was set forth in the article by 'Inquirer,' 'Is it I?' There is scarcely a minister on the Pacific Coast who would not ask himself some searching questions about his preaching if it were known from what sources the inquiry and criticism came to The Pacific. The man who made it is not a captious critic, not narrow-minded, nor antiquarian in any way. He is one of the most sweet-spirited, broad-minded, tolerant and progressive of our Pacific Coast ministers."

If we were not told that the letter was a local product Dominic would have suggested that the author might be Dr. Newman Smyth.

Grace of Congruity.

If these facts are as true of other Protestant denominations as of the one to which their narrator belongs—and there is no reason why they may not be—then the reader may be left to him-

self to judge how much edification is received by those of "the faithful"(?) who are joining in the following arrangement which is described in the news columns of the paper quoted above:

"During July and August, four leading churches of Pasadena—the Presbyterian, Episcopal, First Christian and First Congregational—are uniting in the evening service, the pastors taking turns in preaching."

Rev. III, 8.

While thinking of Protestant habits and tendencies let Dominic tell a true story to the few of the clergy who keep their church doors shut through the week.

The priest of a country church went one day into the building—which formerly had been always closed—and found there an Englishwoman at prayer. With tears in her eyes she confessed it was the first time she had been in the Church during several years of her life in this country. As a result of "an open door" (humanly speaking) she is now a good Church worker, the children are in Sunday School, and her husband is in the next confirmation class.

Perfectly Safe.

Confirmation reminds us of Bishops, and so of a story told by General Miles:

"An amusing incident occurred several years ago, when Bishop Whipple was sent by the government to hold an important counsel with the Sioux nation. The Bishop was a most benevolent man and a good friend of the Indians, and had much influence with them. It was in midwinter, and a great multitude of Indians had gathered in South Dakota to receive this messenger from the Great Father at Washington. Before delivering his address to the Indians, the Bishop asked the principal chief if he could put aside his fur overcoat in safety. The stalwart warrior straightened himself up to his full height and with dignity said that he could leave it there with perfect safety, 'as there was not a white man within a day's march of the place.'

DOMINIC.

✠✠✠ Correspondence ✠✠✠

San Francisco, Cal., August 4, 1911.

The Editor of The PACIFIC CHURCHMAN.

Dear Sir: May I have the courtesy of your correspondence column for a few words in reply to two criticisms of the *Young Churchman's* new Eucharistic manual, the *Bread of Life*, directed against it by your literary editor?

It is not in defense of this particular book that I write, but of two points (common to many other manuals) in which the compiler of this particular book has been severely criticized. First, as to the interpolation of the Communion Service with private devotions: It will be noted that none of the devotions provided by this book interfere with the "common prayers;" they are provided, as the compiler himself states, as *helps* to fill up the pauses in the service, as at the Offertory, and after the Consecration, while the priest and, it may be, other communicants, are receiving. Surely such prayers do not interrupt the continuity of the service, and are much more edifying to communicants and worshippers than the vacant staring about that one sees at such times, particularly while waiting communicants are sitting (to their shame be it said) comfortably in their pews. Evidently the compiler did not intend the users of his book to use all the prayers provided, at one service; I think he explicitly so states.

The second criticism which I wish to notice is directed against the enunciation (in perhaps unfortunate language) of a principle of Catholic tradition sanctioned by the very rubrics which the reviewer thinks disregarded—the omission of *Gloria in Excelsis* during penitential seasons. The rubric before the *Gloria in Excelsis* in the Book of Common Prayer of the American Church, says: "Then shall be said or sung, all standing, *Gloria in Excelsis;* or some proper hymn from the selection." This rubric is expanded by the compiler into a direction (printed in different type from that used for Prayer Book rubrics) that "in Advent and from Septuagesima till Easter, as well as on ordinary week-days, a hymn should be used instead" of the Angelic Hymn. Certainly there has been no intent on the part of Catholic tradition to absolve from the duty of Thanksgiving and Praise during penitential seasons; yet it is a fact that the general usage has been to use less music, fewer flowers, no Alleluias, and sombre colors in these seasons. And the more joyous and glorious parts of worship seem to have been used on Festivals to distinguish them from Feasts, and on Sundays to give them honor above ordinary "ferias," or week-days.

I think few of the prayers in this and other similar manuals are longer than the General Thanksgiving, the Thanksgiving after Communion, and the "Forms of Prayer to be used in Families" in the Book of Common Prayer.

Respectfully,

A READER.

THE POSTAGE QUESTION.

Why put two-cent postage on every copy of THE PACIFIC CHURCHMAN when one cent is all that is required? The saving in a year would be considerable.

A SUBSCRIBER.

San Francisco, July 6, 1911.

[The above question comes up every now and then, and it is only fair to those who wish THE PACIFIC CHURCHMAN well to make an explanation: Section 452, paragraph 8, of the Postal Laws and Regulations pertaining to the second class of mail matter reads as follows: "Periodicals exceeding two ounces in weight, mailed by publishers or news agents for local delivery by city letter carriers, are subject to postage at the rate of two cents each, to be prepaid with ordinary stamps affixed." A subscriber may mail "THE PACIFIC CHURCHMAN in any quantity as a private individual, singly or in bulk, for half a cent an ounce, whereas the publisher has to pay two cents for two ounces or over.—ED.]

August 10, 1911.

To the Editor.

Dear Sir: Please accept the enclosed money order as my subscription to THE PACIFIC CHURCHMAN.

I have much pleasure in expressing my appreciation of this most interesting and edifying paper. During my stay in England it has kept me in touch with the work of the Church on the Pacific, in a delightful way. One English clergyman to whom I showed it said he wished there were such a paper in the diocese in which he works.

Wishing every success to THE PACIFIC CHURCHMAN and those connected with it, believe me,

Yours truly,

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Literature of the Day

The Mission Hymnal. The Biglow Main Co.

This is the product of the Cincinnati convention and in some respects it is a great gain. But the gain would have been infinitely greater if the existing Hymnal had been carefully weeded and pruned, and then put out with a judicious addition of hymns for Missions. A very large proportion of the hymns are never sung and many that are would be better unheard. But that question is one for far abler hands than ours and would require much more space than we can spare for adequate treatment.

Master Christopher. Mrs. H. De La Pasture (Lady Clifford). E. P. Dutton Company. $1.35 net.

The present writer has many pleasant memories of former books by this author; well written, unforced natural books with nothing whatsoever of the loathsome problem novel about them, that hideous product of the last decade or so. "Master Christopher" has all the best marks of its creator, but although Christopher himself is a remarkably vivid portraiture, one of them at least, crude, horribly vulgar; a most unlikely person even for Christopher to retain in his home as a permanent guest. But Christopher's sister and Anthony Denys, her husband in the end, are both so charming, so winning that one forgets the jarring notes in the book.

The Evolution of the Sunday School. H. F. Cope. Pilgrim Press, Boston. 75c net.

A very interesting, able and well written book although it is beyond our capabilities to accept all the author's methods and conclusions. He goes a very long way back for origins, an uncommonly long way. There is no need to follow him quite so far back as he would take us. It is interesting enough, what he has to say of more modern times and the extraordinary developments of the last years. The Sunday School seems to be as intricate, as elaborate as it used to be haphazard. It is a hard subject and every aid to a solution of its problems ought to be gladly welcomed.

Child Nature and Child Nurture. E. P. St. John, A.M., P.D.M. Pilgrim Press, Boston. 75c net.

The author is professor in the Hartford School of Religious Pedagogy. The present writer is quite conscious that the best critic of this book would be a judicious mother, but unluckily competency is not always denominated by a sense of punctuality. The last experiment of that sort was tried two years ago or more and hope has been telling a flattering tale ever since of a returned review, and is still telling but to ears that hear not. It may safely be said, however, that Mr. St. John's book is likely to be extremely useful, if anything can be useful in that region which requires born gifts of success. There are three delightful photographs of children. The selection of the two last is proof enough that the author cares for children beyond a little.

The Pattern Life. W. F. Latrobe-Bateman. Longmans. 90 cents net.

All but the last three of these short addresses were in the first instance to the Sisterhoodal Clewer, probably at a retreat. They are plain, direct, earnest, evidently the outcome of a very spiritual nature. The whole book is extremely good for devotional reading. There is no trace of mawkishness about it—nothing of that hot house atmosphere which a certain school of writers seem to delight in.

People of Popham. Mary C. E. Wemyss. Houghton, Mifflin & Co. $1.20 net.

There is as little of incident, or even less, in this chronicle of English village life as in any of Jane Austen's stories, but there is much of the same rare grace of a humor that invests the most ordinary annals of monotonous life with an interest beyond analysis but equally beyond denial. "The People of Popham" are brought out for inspection by a dweller in their midst—a young girl boarder in a cottage—cared for and judiciously bullied by a maid abundantly blessed with the gift of free speech.

The children, and there are many of them, are deliciously real children, ignorant, thank goodness, and also barren of that demoniacal self possession which nowadays converts seven into the grown up hardness of two or even three decades older. The story ripples on with the ease of softly flowing water, and the laughter of the reader ripples out just as surely, not loud, but just the irresistible welling up a much amused consciousness. It is one of the very few books one can be honestly grateful for, and keep without being reminded of wasted cash every time the eye lights upon it.

On Eucharistic Worship in the English Church. Rev. V. Dimock, M. A. Longmans. $1.00.

The author of this book passed out of this life before its publication, leaving behind him the memory of a man of great learning and exceptional holiness of life. The book contains very abundant evidence of the vast range of his reading and of his scholarship, but while one reverences and is grateful for the fruits of it all, the question will assert itself: *Cui Bono?* To what purpose is all this labor? For it does seem labor in vain, the attempt to define the utterly indefinable—to determine the precise measure of the Lord's presence in the Sacrament of the Altar, and consequently what worship should be offered it. It does seem such an infinite pity that the Sacrament of very holiest memories, intended to be the very bond of the widest fellowship in Christ, and the conveyer of His most unspeakable gifts, should continue to be a center of controversy. But so it has been for centuries, and there does not seem much sign of a peaceful ending, still less of Christian agreement. And one gets unspeakably tired and weary of the futile wrangling even of the best men.

Suggestions for a Syllabus on Religious Teaching. G. B. Ayre. Longmans. 70 cents.

The book contains ample internal evidence that it is the work of one who has had ample experience of the practical side of religious teaching, and who, moreover, is deeply interested in it. Suggestions is an extremely modest term for what is really a very skillfully elaborated scheme of instruction, for a year at least, but much longer, we should imagine. But the most capable teacher would be glad of such help as this book offers, but the average teacher may do much with it. Still it is the old requirement "with brains, sir."

The Sunday School Teacher's Manual. Edited by the Rev. W. M. Groton, S. T. D. Four parts, 40 cents each; mail, 45 cents net. G. W. Jacobs & Co., Philadelphia.

This is something more than a reprint of the one volume edition issued in 1909, copyrighted by George C. Thomas. There has been so great a demand for it that it is out of print and the executive committee of the Sunday School Association for the diocese of Pennsylvania has had it printed in four parts for convenience in use. These additions have also been made: Theology of the Creeds and the Catechism from a practical point of view. Part 1 treats of the Sunday School; 2, the Bible; 3, Church; 4, Prayer Book.

The present writer has made large use of the first edition since its appearance and found it extremely useful. But it is little or no use putting these or any other books into the hands of teachers who won't take the trouble to assimilate the content. There are those who won't, those who can't, and those who, sure of their capability, never arrive at knowledge of their absolute futility. The only really efficient way is a weekly preparation class and insistence upon attendance. Teachers who are in earnest will attend and that punctually, and the loss of the others will be great gain. The books are sound in teaching and it would be hard to think of any other book quite so useful. There are lists of books for further study and reference. Some lists are short and really useful, but others are too long. It is rather hard to conceive of the teacher whom it would benefit to grind up Fisher's Grounds of Theistic and Christian Belief, for instance, or Stone's Christian Dogma, or Westcott's Historic Faith. And there is a list of fifty books at the end of section on the Prayer Book. One really good, plain exposition would be useful, but fifty! However, these lists can easily be disregarded. There is abundance of good in these four volumes to atone for blunders of that sort.

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Adult Class Study. I. F. Wood. Pilgrim Press. 75 cents, net.

Another volume of modern Sunday School manuals, edited by C. F. Kent. As the title implies, its aim is to consider methods and subjects of Bible study for the grown-ups. There is need enough, for the prevailing ignorance of the Bible, by no means at its lowest among those who are pleased to call themselves "the cultured," is phenomenal. It is ignored, even as literature, which argues remarkably blunted perceptions. The rising generation don't know anything about it either. Barring a few fragments, Mr. Wood's book is plain, explicit, full of useful suggestions and plans, distinctly practical throughout.

Reminiscences by Bishop Paret. G. W. Jacobs, Philadelphia. $1.50 net.

This is the day of reminiscences, biographies, diaries, and the like. They are published apparently for the edification of friends and acquaintances, for the large majority do not contain anything likely to interest the general public. This volume owes its existence to the present Bishop of Maryland, for he urged Bishop Paret to write it on the plea of its usefulness to the Diocese of Maryland. It is a pleasant record of parochial and episcopal experiences and will be acceptable to the diocese he served so faithfully.

The Trail of the Axe. Ridhewell Cullum. G. W. Jacobs & Co., Philadelphia. $1.25.

The axe in question is that of the lumber man and the story, vivid, alive with interest, centers on a young Goliath who, through strenuous work and grim resolve, carved his way to fortune and the wife who for long had been the desire of his eyes. There is a graphic account of the issues of one man's murderous villainy and many men's wrath kindled by the amiable passions a strike never fails to generate. The hero is very badly hurt, but his reserve of strength brings him through in the end. It is a remarkably well told story, full of action, and its characters are not automatic, but really alive and consistent in action.

H. H.

MAGAZINES FOR AUGUST.

Scribner's, greatly caring for the undisturbed frivolities of the vacation crowd, is careful to publish literature that will amuse and not over-fatigue the brain. General Funston's war experiences can be skipped, or used as a foil. "Kennedy Square," one of the best of serials, is reaching the "happy ever after" wind up, which is cheering. "Old Boys" ought surely to read "Mumblety-Peg and Middle Age," which is very clever fooling.——**The Outlook** is invariably worth reading and has one supreme excellence that it records everything worth reading about in a tersely sane fashion, that saves reading through acres of sloppy journalese. The monthly number is always well illustrated, and is more of a magazine character, but always much gain comes of reading it, for it is never lacking in interest.

The Nineteenth Century and After for July has an article on the Boy Scout movement which ought to be read and thought over. "It has wrought a revolution in British manners and ways of thought. The discovery of the boy has not only changed the nature of the boy for the better, but has so improved him that he now sets a national standard." That there was room for a change nobody can deny, and a like revolution would be a good thing here. The Review is always full of good matter, and this is especially so.

The Homiletic Review has not come our way for a very long time, years in fact. As a rule it does not deal with matters of general literary interest. But the last has an article on "Walter Pater, Decadent and Saint." It is well written, on the whole discriminating, but as usual, the epigrammatic title is more telling than accurate. Pater was never a decadent in the sense that term is generally applied. A. C. Benson in his Monograph on Pater gives a juster estimate of the man and "Marius The Epicurean" alone ought to have saved its author from having "Decadent" tacked to his name even if for disproval.

H. H.

Automobiles are changing the character of Christian work in many parts of this country and Europe. The changes have been talked about for some time. This summer they have arrived. For years autos have been mentioned in sermons of many preachers, always to be deplored and those who ride in them to be condemned when they rode on Sundays, and especially during Church service hours. Now autos are returning the compliment by assisting Christian work more than almost anything in these later days.

In this country and Canada, in England and Scotland, and in some measure in France and Germany, the practice has been invented this summer of arranging preaching circuits. At specified hours an auto arrives at Church, hall or possibly schoolhouse or open air. In it are preacher, singing leader, and may be lay worker to distribute literature. A service is held, an address made, many hands shaken, and as many goodbyes. An hour later the thing is repeated a few miles farther on. In some parts of England, where villages are near together, as many as ten services a day are reported.

In Rocky Mountain states this month there are at least a dozen autos, some with two evangelists and some with laymen in addition, one of the latter the chauffeur, going from settlement to settlement without previous arrangement, and preaching, praying, talking, selling Bibles and giving away tracts, wherever two or three, many or few, can be gathered. Evangelists report the work productive of much good, and news from communities visited, such news arriving by way of missionary societies, is in all cases favorable.

In England Roman Catholics, supported by the English Catholic Missionary Society, have fitted a motor car into a chapel, with altar and confessional. Seats are even carried, folded while en route but spread on the ground when needed for services. In this country, so far at least, the need for motor chapel has not been apparent. Halls, parlors, groves, even the open air, have proven adequate. If continued through the winter it is not believed that a motor chapel will be essential.

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General Church News

The Presiding Bishop has taken order for the ordination and consecration of the Rev. James Ridout Winchester, D. D., Bishop Coadjutor-elect of the Diocese of Arkansas, as follows:

Place, Trinity Cathedral, Little Rock, Arkansas; time, St. Michael and All Angels' Day, Friday, September 29, 1911; Consecrators, the Presiding Bishop, the Bishop Coadjutor of Southern Virginia, Bishop Lloyd; Presenters; the Bishop of Florida, the Bishop of Southern Florida; Preacher, the Bishop of Tennessee; Attending Presbyters, Rev. C. H. Lockwood, D. D., Rev. E. A. Penicke.

Changsha, in the province of Hunan, China, from which all missionaries were driven out a year ago, has been re-opened to them and they are again established in their work. Our own missionary, the Rev. A. A. Gilman, reports conditions as being most encouraging. "From the time of our return," he says, "we have been having a series of continuous surprises which more than reward our former years of seeming unfruitfulness. The schools are full, the church life has been stimulated and a better understanding exists between the Chinese and the foreign missionaries."

St. Luke's Hospital, Tokyo, has been honored by a special mark of the appreciation of the Emperor. This was in the shape of a basket of flowers, made of the finest Japanese silk, so perfectly executed that it is impossible to tell them from nature. The scroll which accompanies the gift says that it is given "in accordance with the will of His Imperial Majesty" to recognize the way in which the hospital "has striven for many years saving the poor and in excellent works of charity." Dr. Teusler, the head of the hospital, writes: "We are very proud of the gift and even more so of the scroll. We have placed them in the reception room and they are the daily recipient of much admiration and respect from the Japanese."

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Philip Mercer Rhinelander, D. D., Bishop Coadjutor-elect, and of the Rev. Thomas James Garland, D. D., Suffragan Bishop-elect, both of the Diocese of Pennsylvania.

The services will take place at the Memorial Church of the Advocate on St. Simon and St. Jude's Day, Saturday, October 28th. The Consecrators will be the Presiding Bishop and the Bishops of Pennsylvania and Pittsburgh, and the preacher will be the Bishop of Connecticut. The Bishop Coadjutor-elect will be presented by the Bishops of Massachusetts and Delaware, and the attending Presbyters will be the Revs. W. M. Groton, D. D., and W. T. Manning, D. D. For the Suffragan Bishop-elect the presenters will be the Revs. J. DeW. Perry, D. D., and J. F. Bullitt.

St. Paul's Church, Osaka, Japan, recently celebrated the twenty-fifth anniversary of its organization by a solemn service, at the close of which it was decided to make another effort to attain the ideal which the congregation has kept before it all these years, of becoming a self-supporting church. The loss of many of the original members by death or removal has heretofore prevented the realization of this end, but the congregation has kept the church property intact, built a rectory, and paid their running expenses and a part of the pastor's salary. St. Paul's has a record, of which it is justly proud, of having given five men—three of whom are priests—as workers in the Nippon Sei Ko Kwai, the Holy Catholic Church of Japan.

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Bishop Whitehead of the Anglican Diocese of Madras in Southern India, who is generally recognized as one of the highest authorities in Indian affairs, thinks it more than probable that within the next century fully thirty millions of the low-caste or out-caste people of India will be gathered into the Christian Church. These out-castes, totalling about fifty millions, form fully one-sixth of the population. Their lot is practically hopeless save where Christian missions and enlightened English officials seek to better it. Most of them are in a condition little better than slavery. Their needs receive scant consideration in native schemes for reform. In Christianity, therefore, these millions of out-castes find their only religious and social hope. In the last fifty years nearly five hundred thousand of them entered the Christian Church and Bishop Whitehead thinks there is a danger—by no means remote—that in some great mass movement toward Christianity they may literally swamp the inadequately staffed mission agencies.

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